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UNITED MISSION STUDY

Subject—"An African Trail"

CHAPTER I.

The White Man in Africa

BY MRS. J. P. WHITE, ALBIA, IOWA.

FOREWORD TO THE STUDY

"AN African Trail" is a book of peculiar charm and interest. As one reads through it and discovers the exquisite phraseology on every page the question arises, who is this woman who can make us see and feel and understand the life and experiences of the Bulu in Africa? Because everyone wants an answer to this question we give a little sketch of the author prepared by Ellen C. Parsons:

Jean Kenyon MacKenzie was educated in a private school in San Francisco, California, where she lived in her early girlhood. Then she went to a private school in Paris, France, and later to a private school in Dresden, Germany. Returning to California she attended the higher classes in English Literature in the University of that State for two years. She again went to Paris and attended lectures given in the University of France on French Literature, French History and the Arts and Crafts in the Middle Ages. She travelled in vacations in Great Britain, France, Germany, Austria and Italy. Her father is Scotch born, her mother is a Scotch descent, but speaking one day of the lands she had seen she said, "Every time I

think of the fact that I am an American, I want to get down on my knees and thank God."

Thirteen years ago she expressed her purpose to the Presbyterian Board of Foreign Missions in New York stating that she would go wherever they needed her, but intimated that she would like to be sent to some primitive people who never heard of Jesus Christ. The field which gave the largest opportunity was Kamerun, in Equatorial West Africa, a short distance north of the Equator, a hilly forest country famous for the gorilla, the elephant, the leopard and African fever. There she met different tribes of the Bantu, a people just coming into their first touch with Christian missionaries.

She spent ten years, principally with the Bulu tribes. With what intense interest she entered into their thought, their feeling and their methods of expression in order to find the surest way of presenting Christ to them, is fully told in her books. At the end of ten years she was exhausted by the climate and came home. After two years' rest she returned to her old field, where she is now acting as missionary and also as interpreter between the Mission and the official representatives of the French government who have taken possession of Kamerun.

We quote at length from "An African Trail", "Black Sheep", and leaflets by Miss MacKenzie in order to convey something of the style and spirit of the book to the reader:

THE WHITE MAN IN AFRICA.

CHAPTER ONE.

In this book we are to study about a neighborhood on the West Coast of Central Africa. The author points out very plainly at the outset that she is not trying to write of ethnology or anthropology or geology or geography, nor is she writing history or biography. But she is giving us in a very vivid way the "account of the 'Impact of the Word of God' in a Bantu dialect, upon the hearts of some of the tribes of the Bantu."

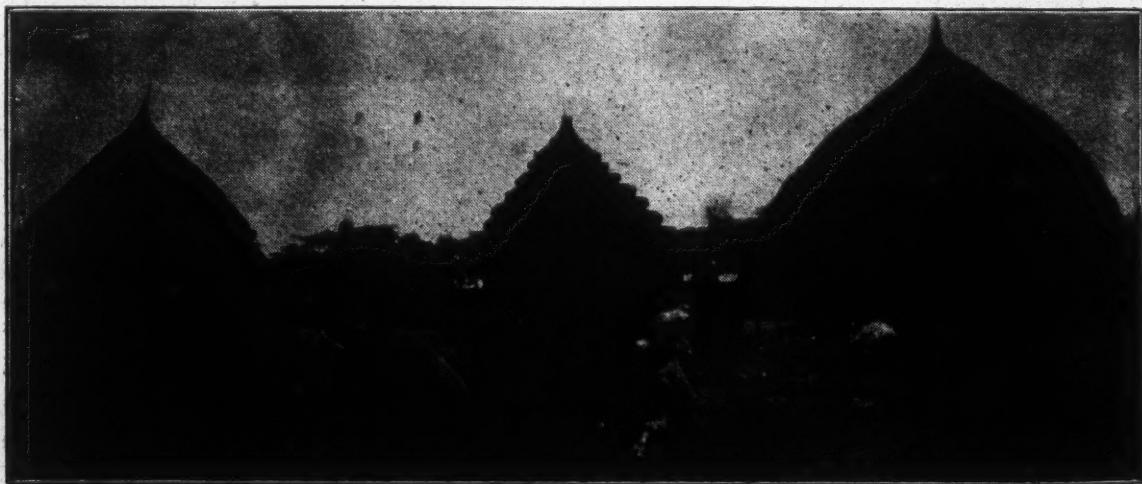
IMPACT OF THE TRADER ON AFRICA.

Africa is the Black Man's Land, but the White Man has had and is having a great influence upon that land. He came first as an explorer. The North of Africa and Egypt in particular have had as long a continuous history as any portion of the globe, but the great center of the Dark Continent has for centuries been almost unknown. In the fifteenth century when Columbus was sailing westward, other navigators were going in other directions. Prince Henry explored the coast of Africa as far as the mouth

of the Congo river. In 1497 Bartholomew Diaz rounded the Cape of Good Hope and ten years later Vasco de Gama went up the East coast and struck across the waste of water until he came to India. For long years after this nothing was known of the interior of the continent but where facts were lacking fancy supplied details.

In 1788 the African Association was formed to undertake and direct scientific explorations. Later this work was taken up by the Royal Geographical Society. A whole century passed before explorations were completed. Of the missionary's part in exploration we shall speak again.

Then came the trader. He is generally young. He is a daring fellow, ready to risk his life to make a fortune. He may have started out with good intentions, but how little there is to hold him true to his better ideals. How Jean MacKenzie makes us see this white man as he goes over the side of the ship into the little boat that carries him to the shore. We can almost hear the "songs of the rowing and see the swaying bodies of the rowers as they swing backward and forward with the impeccable rhythm of their race." The black hand that has been put out to "pluck the white man

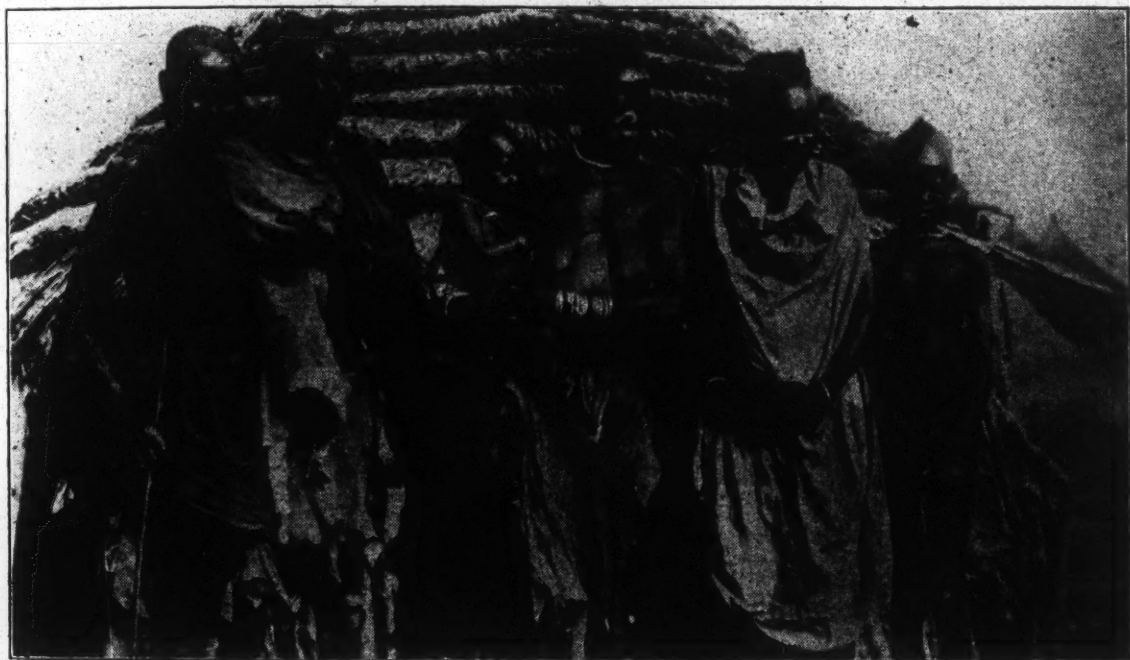


A VILLAGE IN AFRICA

from the deck Africanizes the trader." "By that black hand he will be led along what lonely paths; to what foreign experiences. That black hand may become to him hateful or dear; it may crush him or it may, after rainy seasons and dry, replace him on the deck of a steamer going north. But be sure of this—the print of those fingers is upon him—the spirit and the body of him, to the end of his days. That imprint is upon him like the scar of the lion's paw on the arm of

leaves them like a "wreck of floating timbers to be flung at random upon the lonely shores or buried in its sand."

What has the coming of the white man meant to Africa? It has meant discovery; it has meant trade—calico, oil, firearms and matches for the tribes of the interior; it has meant railroads and highways for travel; new means of communication. But it has meant more. It has meant slavery, forced labor, Congo atrocities, hideous disease, rum and de-



NATIVE LIFE UPPER NILE, SUDANESE TRIBE

Livingstone. His fevers—for it is a malarial country; his languors—for it is a tropical country; his loneliness—for it is an unsettled country; his depressions and repulsions—for it is an evil country—these experiences, partly physical and partly spiritual, delicately and permanently mar him."

Robert Milligan says of the effect of the moral and mental degradation on the traders who have not very strong religious convictions, that, "upon the beliefs of such there is a power of gravitation in the mentality of an African community" that ruins the lives and

bauchery—all this and more. Everywhere on every trail where the white man has set foot, there has been a change either for good or evil.

Bishop Hartzell in a recent trip held a meeting at Sarenge not far from Chitambo, where Livingstone died. Five years before his visit the place was virgin African forest. But he rode 2,500 miles in a sleeping car, dined on a diner and found a busy little city with straight streets, electric lights, moving pictures, motorcycles, motor trucks, automobiles and smelting works putting out 1,500 tons of bar copper per month.

Dr. Patton in "The Lure of Africa", brings a strong indictment against the civilized nations who have done evil in Africa. One of the greatest wrongs inflicted upon the African is the white man's drink. The United States is not the only sinning nation. European countries send millions of gallons of intoxicants to Africa. But from the port of Boston alone, in 1914-15, there were shipped to the west coast of Africa 1,571,353 gallons of rum. "No race is so quickly and utterly demoralized by strong drink as the African." This poor black man sinks into lower depths of sin because of the influence of the white trader.

In the mining communities some of the worst criminals of Europe and America are to be found. By means of gambling they rob the black man of his wages. The native man is exposed to the worst evils of civilization. Dr. Patton concludes that Civilization "has brought more evil than good to the African." A prominent missionary has said: "While we must balance the good and evil effects of civilization, yet for my part I consider the real peril to Africa south of the equator, to be civilization and not Islam." We cannot stop the impact of the white man if we would. But we can do something. We can send another kind of a white man who will give the "Light of Christ for the Life of Africa."

THE IMPACT OF THE MISSIONARY.

Before the trader entered Africa the missionary had started forth to open up his trails in how many parts of the Dark Continent. Thank God wherever this man has gone it has meant healing for the sick, education for the ignorant, industry for the idle, uplift for the down-trodden and new life for all who would accept it. Sir H. H. Johnson has said:

"When the history of the great African states of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals."

Who can even think of Central Africa apart from the name of the missionary-explorer, David Livingstone, whose trail led over 29,000 miles. There were the Moffetts, Krapf and Rebman, Mackey and Hannington, the Coillards, and a host of others who have made trails of light across Africa. "In what forest shade or under what unkind sun or beaten upon by what killing rains, these and other men spun out their filaments of effort that Africa might be netted with trails for the feet of the messengers, let the records of the pioneers tell you. And if we would emphasize their perilous adventures be sure they would not put the emphasis there."

Perhaps we are thinking that all of Africa has been touched in some measure by modern civilization. Not so. There are vast regions where there has been no touch of the new things of the white man. This great continent, which has an area equal to the combined areas of Europe, United States, India, China, Ireland, Scotland and Wales, is so vast that only small sections in the interior have been touched by the feet of the missionary. In these lonely places new trails are being made. "There are, according to Kumm, fifteen hundred missionaries in Africa and many of these at this hour are spinning out of their vitals the day's journey. Tonight they will drink from a village spring, they will eat out of a native pot. * * * They will sleep upon the slats of a native bed or upon the ground * * * Canoes and motor boats and little coughing river steamers will bear under the sun or the rain of today and tomorrow the vaga-

bonds of Christ, making little trails upon the map of His African Kingdom."

For proof of this we need not look outside our own mission fields, at the Lambies and Oylers and Smiths who are opening up new trails far south in the Egyptian Sudan.

The impact of the missionary upon Africa is Christian. The man who gives his life for the evangelization of the Dark Continent, believes that above everything else Africa needs Christ. In

almost entirely the work of the missionary.

He has introduced education not for the sake of education alone, but to make it possible for ignorant people to read the message of the gospel for themselves and to train leaders and workers for the development of the native church.

The missionary physician has gone along with the minister. He has not only relieved the suffering of multitudes but he has contributed much important



SOME OF THE GIRLS IN KHARTOUM NORTH BOARDING SCHOOL
THE ONLY BOARDING SCHOOL FOR GIRLS IN THE SUDAN
UNITED PRESBYTERIAN MISSIONS

season and out of season he points men to the Savior. But he does more. He shares with the people the by-products of Christianity.

First he gives them a written language as soon as possible. Already the Bible has been printed in one hundred African tongues. The laborious work of reducing the languages to writing and then translating the Bible and other books has been

knowledge of tropical diseases to the medical world.

The missionary has introduced many new plants and fruits into Africa. Moffett introduced into his section wheat, barley, peas, potatoes, carrots and onions. Sir H. H. Johnson says that, "to missionaries, rather than to traders or government officials, many tropical districts of Africa owe the introduction

of the orange, lime and mango, the coconut palm, cocoa bean, and the pineapple."

The pioneers in order to sustain life found it necessary to practice and teach the simple mechanical arts. Moffat said of himself: "I am carpenter, smith, cooper, shoemaker, miller and baker." In later years almost every mission working in Africa recognized the value of industrial work and began to teach the people various crafts. Lovedale which has one of the most extensive industrial plants, teaches the boys carpentering, wagonmaking, blacksmithing, printing, bookbinding, telegraphy (to a very few), gardening and farming. Blantyre has in addition to the above industries cattle raising, dairy farming and coffee culture. Such work among backward races shows them how to utilize their undeveloped resources and fits them for self-support and for industrial and commercial efficiency.

The missionary has had a political influence also. From the day that Livingstone called attention to "the open sore of the world", African missionaries have used every means possible to secure the suppression of the slave trade. They have brought to the attention of the ruling powers the hideous evils of infanticide, witchcraft and cannibalism and have had an influence in securing the passage of laws forbidding these crimes.

In Africa as elsewhere, "the Christian missionaries are the only body of men and women who by special residence, work and training, have really mastered the deeper problems of pagan reconstruction and of social redemption."

From a mere temporal viewpoint the missionary has been the most valuable civilizing agent that Africa has ever had.

THE MISSIONARY'S ADVENTURES.

The life of a missionary is a great adventure. Strange experiences await him at every turn of the trail. He cannot know what is before him, but believing that he is in the very center of God's will, he is made able to face every trial and meet every difficulty with calmness and courage.

The makers of trails in Africa are home makers also. To the ordinary citizen it is a matter of surprise that the missionary expects to spend his life in his chosen field of labor. That is his purpose and intent—to live Christ and to draw men to Christ. Unless he spends years among the black people of Africa he cannot hope to make any abiding impression upon them. Dan Crawford tells how the black men of his neighborhood said to him: "We do not know about this religion you are talking about. Come in and live your gospel for twenty years and then we shall see."

So the missionary sets up a home. Upon the wife and mother fall the responsibility and the privilege of giving an example of a Christian home. To some her work may seem unimportant, but indeed, it is vital. Her home is open to the native teachers and evangelists. Under her roof many weighty questions are discussed. Trials and tribulations are recounted, encouragement is given and prayers are offered. At her table Christian friends break bread together.

To her come mothers with their sorrows and heartbreaks. The great experience of motherhood common to black and white mothers is the means of letting her into the inner life of the African women. She enforces all her teaching about home making and the rearing of children by a living demonstration.

And what about the house in which the missionary lives? When he writes

home he speaks of it as if it were rather fine. If we scan the Foreign Mission reports or Woman's Missionary Magazines we can see that the structures at Doleib Hill and Nasser are very modest little buildings, yet they are vastly better than the first ones built by the pioneers.

The missionary loves the home that he has built in the bush or the grass country, or the forest clearing. In Bulu land the walls are of bark and the roof is of thatch. Jean MacKenzie says: "A man who has built for himself a lodge in the wilderness will never forget the day he took possession or the first night under the shelter of that rustling roof." Donald Fraser in speaking of a certain location, said: "To me there is no sweeter scene in all the world than that which may be seen from this hilltop and there the new station is now built." Mary Slessor of Calabar was a builder of many houses. Finally she was settled in one which was to be her home for some time. To her it was a delight and never had a house been watched with such loving interest. Mary reserved the work of cementing the floor for herself. Some one asked her what her receipt was for mixing the cement. She replied, "I just stir it like porridge, turn it out, smooth it with a stick and keep praying, 'Lord here's the cement if to thy glory, set it,' and it has never once gone wrong." No wonder she loved its very stones and dust, for here she was to have a shelter and a home for her large family of black children whom she loved dearly.

John M. Springer writes in "Pioneering in the Congo" of one of their missionary tours and of their joy in returning home. "How beautiful our home looked as we climbed the western bank at Lukoshi and it came into view.

Not even Windsor Castle could compare in our eyes with this crude mud and pole structure with its leaky grass thatched roof, for it was our home."

Perhaps, as Miss MacKenzie suggests, this is not a time to emphasize the sufferings and sacrifices of missionaries. To suffer hunger and thirst and exposure; to be sick and wounded and uncared for is the lot of hundreds of thousands of men and women today. But we cannot think of the missionary's life in Africa without seeing the tremendous sacrifice he has made. He suffers loneliness. In the "greater settlements" where several families are living, this is a minor matter, but in the "lesser settlements" where there is a solitary white man's house, there is loneliness. It takes a cheerful disposition to face the situation in some out-of-the-way spots. Over and over again in the biography of Mary Slessor, there is mention of her utter loneliness. No companions often for months except the black people, many of whom were unfriendly or suspicious of her because, as they told her, "you spoil our customs."

Sickness overtakes the family of the missionary and sorrow comes often. He has none of the help from physicians and friends that he would have in this land, but in those hours of darkness he leans hard upon the "Everlasting Arm."

Everyone who blazes a new trail in Africa knows full well that his term of service may be very short. The pioneers had little time in which to serve. Adolphus Good gave twelve years to Africa; Thomas Comber ten years; Alexander Mackey twelve years; Samuel Lapsley two years; Cox served but four months, but even then he counted it no waste of life, exclaiming in his last moments, "Let a thousand fall before Africa be given up." All over Africa men have

fallen in this work of making a new trail and along the pathway you may see where they fell, but as Wilson Naylor has said, they are "lone graves which have been the stepping stones of Christianity into interior Africa."

The white man's trail has cost a great price. It is estimated that over six hundred of the explorers died as a result of the death dealing climate and the hardships of travel. Of missionaries the number is not known, but in 1902 seven

a companion of Stanley said: "It has been my experience that the longer one lives with Africans, the more one grows to love them. Prejudices soon vanish. The black skin loses something of its unpleasant characteristics for we know that it covers a very human heart."

These friends sometimes are the workers—the leaders—sometimes they are the common folk. Who can doubt the friendship of the "tall young girl" who brought a calabash of water to Mrs.



"WE ARE READING THE CHRISTMAS STORY"
AMERICAN BAPTIST FOREIGN MISSIONS

of the leading societies of the United States furnished lists showing that the average length of service of the missionaries under their auspices had been eight years and that since 1833 these societies had given one hundred and ninety-five lives for Africa.

THE MISSIONARY'S FRIENDS.

To the lonely missionary in Africa God gives friends—black friends to be sure, but true friends. Even the passing traveler or adventurer often learns to appreciate these people. Mr. Ward,

Helmore and her children in the night-time? She knew they needed water. She risked a long walk at night through a country infested with wild animals in order to help those whom she loved.

Robert Moffett had such a friend in the old woman who prepared him a meal after a long, hard journey, just because her heart was full of joy to see him in that "out-of-the-world place."

There was "Minkoe Ntem" of whom Miss MacKenzie writes lovingly. "It was not for nothing we called her Nana,

which is the Bulu vocative for mother. She began to be mother to me that day I saw her first—the day I came first to Efulen Station from the green forests to the north on a blue day of the dry season. * * * Minkoe Ntem, a little brown mother, God-given to missionaries."

"Another of the missionaries remembers the comfort of that little human presence in the valley of the shadow. All one night when their white woman lay at the door of death on Efulen Hill, Minkoe Ntem shared the vigil where she went from hut to hut calling the black women to prayer. This was long ago; in the dark before the dawn of the Lord's Day in Kamerun. Where the members of the Tribe of God are now legion, you might have counted them on your hands on that night when the little brown mother ran from house to house begging whoever would to pray for the life of the white woman. And with the morning there was Minkoe Ntem by the bedside to say, 'we think that God will let you stay.'"

Again in speaking of her little journeys through the country: "It is easy to talk about the path, but when I think of telling you about the people, I can't begin. So many Christians greeted me on the highway. It didn't use to be so at all. But now I can't make any sort of time on a journey for friendly greetings and for little gatherings of townspeople who call me to speak in the houses which they have built for God—little houses where they sit on logs and are happy. I spoke in lots of such places and lots of times I sat in my dogcart by the roadside and talked to the people. Once when I was walking and in the shade of a tree I met a woman. She was a Christian she told me and held my hand in a particular way they have.

Presently she undid her head covering and out of the puffs of her hair she took a coin—five pfennig—and this she gave to me.

"I was surprised, too, by the emotion with which my friends met me, trembling, and with tears. At Lam Bian an old Meijo laughed and cried and held my hand. 'We see your face again. Ah, Miss Makingia, this long time that we have parted always we have prayed again that we might see your face again. And God is willing. Did you forget us? Do you remember us? Do you remember how you said to us thus and so?'

"So they loved and are loved, these missionaries. All these workers testify that, even amid suffering and sorrow and hardship, they have had the comfort of black friends who were willing to share with them their humble dwelling and their simple fare. To how many of the humble people of the Tribe of God Christ will say, 'I was a stranger and from your gourd I drank and from your kettle I ate and by your hearth I dried my body wet with rain and upon your slatted bed I was sick in peace.'"

STATISTICS.

Marvelous results have followed the missionary work. In Africa, especially in this neighborhood which we are to study. The missionary tries in vain to make us understand how Bulu people are fairly crowding into the church.

"You know better than I do," writes Miss MacKenzie to her Board Secretary, "the statistics of the work here, but actually to see the symbol of numbers translated into life, with the face of the man you know, with hundreds of men you know, who once were afar off and now are truly of the Tribe of God as you know yourself to be—this is very wonderful and very moving. All these

years to have been praying, perhaps mechanically, 'Thy Kingdom Come', and then one day to see it coming, crowding up the old path that has been made straight and the way of the Lord.

"This white man who has been praying that the Lord's Kingdom may come is to find himself beat upon and bruised by the violence of the coming of the Kingdom, deafened by shouting and the tumult, hunted by innumerable feet in every path and plucked at by the outstretched hands of Ethiopia. This white man has been caught in the cosmic whirl of the coming of the Kingdom of God and his only mode of expression, his only cry out of his wonder and his terror and his new knowledge of the presence and the power of God is—statistics. No more than that. A little thin crying of statistics—a kind of wireless coming out of the forest, in the night, across the line of sand and the line of surf and the sea to the gilt side of the world where the sun still shines—a little thin crying of a code word—statistics."

There are ninety-five different societies or boards carrying on work in Africa. Some of these are small and

number their converts by the hundreds. Some work in the Mohammedan part of the continent, where bigotry and opposition hinder the Gospel. Those who work in Central Africa and further south have had marvelous ingatherings. Uganda, where once martyr fires burned, has now a Christian community of 347,264. The work in Kamerun is one of the modern miracles. In their last report to the home church are these expressions: "The work is moving in a way that is absolutely beyond human control. Hundreds are confessing Christ every month. The Lord is doing glorious things for Africa. The prayers of the home church are being answered."

A footnote in our text-book gives bewildering statistics of several of the large missionary societies. It is not a complete report but it gives some idea of Africa's response to the Gospel message.

While vast parts of the continent are shrouded in darkness there are hundreds of little centers of light. These statistics are the pledge that the prophecy shall be fulfilled, "Ethiopia shall haste to stretch out her hands unto God."

Junior Study—African Adventures

BY MRS. J. P. WHITE, ALBIA, IOWA.

There have never been so many helps available for the Junior Study as this year. We can but make brief mention of the various "tools"* that have been prepared for our use.

The text-book "African Adventures" is the first requisite. "An African Trail" and "The Lure of Africa" should be studied by the leader for a

broader knowledge of the field and conditions.

"Directions for Making an African Village" by Miss Hutton, 15c.

African Painting Book, 15c.

"Suggestions to Leaders" by J. Gertrude Hutton, 5c.

"Missionary Object Lessons for Juniors", \$1.50.

*Helps may be secured from Miss Elizabeth Milligan, Literary Secretary, 904 Publication Building, 209 Ninth St., Pittsburg, Pa.

This is a very valuable set, especially for busy leaders who have not time (and perhaps little talent) for making a village. It consists of a hut, two black



HOME LIFE IN AFRICA

From Missionary Review.

dolls, drum, fetish, common utensils used in Africa.

The little African "children", either the hand-made or the ones that come in the set of Object lessons may be used to good advantage with every lesson. The Juniors will feel acquainted with the little black folks and will look for them at every meeting.

THE FAMILY OF AKULU MEJO.

CHAPTER ONE.

The first little scene in the book is laid in the village of Akulu Mejo. The family consists of several members but the ones in whom we are interested are those who have become members of the "Tribe of God." They are just learning the new things and starting out on their new adventures.

We notice the *eagerness of all the people to learn*. The mother inquires of Mejo when he returns from school of the things he has learned. She stumbles over the statement that they live in Africa. "I don't believe it", says Mejo's mother. "I, who have lived in

this forest always, did I ever hear that we live in Africa? What the old and wise of the tribe never knew, how can the white man know it—who is a stranger of yesterday? If you ask me where we live, I will still tell you that we live in the country of the Bulu tribes!"

When Mejo explains what the teacher told the children about the hours of the day she exclaims again: "How do they know all that? Who said this is one hour and another hour? What is an hour?" And the patient little son replies, "The clock tells them so. You saw the clock when you went to see the white man's baby. All these questions you ask me are so many questions."

Before they lie down upon their beds at night the mother says, "Teach me the new word of the Word of God which you learned today."

"The Son of Man came to seek and save that which was lost.' Now repeat," said Mejo.

"The Son of Man', he that was Jesus" said Mejo's mother, "came to seek the people lost in the forest and to save them."

"You have caught the argument but you have put too many words in it, try again," and Mejo set the model again. But Mejo's mother always said "lost in the forest."

"Even so", said she, "you see that the Word of God says nothing about Africa; it does not say we were lost in Africa—that country you tell about. And I know that we were lost in the forest so it is not hard to put those words into the Word."

"If you were in school", said Mejo, "they wouldn't let you do it so I won't." And he persisted until his mother said his verse correctly.

There is a beautiful touch of love in

this chapter—the love of mother for children and children for mother. When Mejo's mother heard him say he was hungry for meat she said. "‘Don't hang your heart up' if you don't catch anything in your trap tomorrow I'll kill a few little fishes for you." When out in the forest she found some mango nuts, mother-like she saved them for the children.

Mejo's mother longed to see her little daughter who was only twelve years old who had been married months before in a "far marriage". She insisted that the father should go and bring her home for a visit, which he agreed to do. One day as she comes in from work little brown arms were thrown around her neck and Asala, her little girl, was crying out, "Ah, mother, I have come! Ah, mother, they have permitted me to visit you! Ah, mother, the many nights I lay upon my bed and longed for my mother! Sometimes when I slept you entered my head at night. * * * Now I see you with my eyes—I touch you with my hands."

A very strong point in this chapter is the *value of the testimony of a child*. Asala is only twelve years old. She is married and living in a distant village. When her husband gives permission for her to visit her parents he makes her promise that she will return the morning after the making of the new moon and also that she will ask the white man to send them a teacher for their village. When the time comes to return the father says "keep her." But Asala says: "I promised and I am a Christian." The father says, "Such a little Christian—They will never believe the word of such a little Christian." But the mother says

"Little or big, she is all the Christian the people of that town know, and she must show them the path. They all take her example—she must go." So the preparations are made for her return.

Another test comes to Asala which proves her to be full of courage. She had promised to ask the white man for a teacher. With fear and trembling she enters the school. She is afraid the boys and teachers will laugh at her and her mother, who is with her, suggests a retreat. "Only the promise that I promised is able to force me" said little Asala. Then she braces herself for the ordeal, goes up to the white man and clinging to the edge of the table makes her plea in tones loud enough for all in the room to hear.

After the missionary has made plain the conditions of supporting a teacher he says: "Are there so few Christians in your town that a little girl must bring this great message?"

"There is no Christian but me—I alone am a Christian in that town."

As she goes away, Mejo, the little brother, says "she is brave," and that night as he and his brother, Assam, are going to bed, he says: "I wonder to see Asala so brave." "It is the power of God" said Assam. "Will they send a teacher as they promised?" "They certainly will", said Assam. "Are you sure? Have they chosen the teacher?" "They have," said Assam, "and I am that teacher." And he put out the light.

"There go my brother and sister," thought Mejo, "together they walk the new path—that is the path of God. They certainly have a peculiar courage."

HOME MISSION STUDY

"Missionary Milestones"

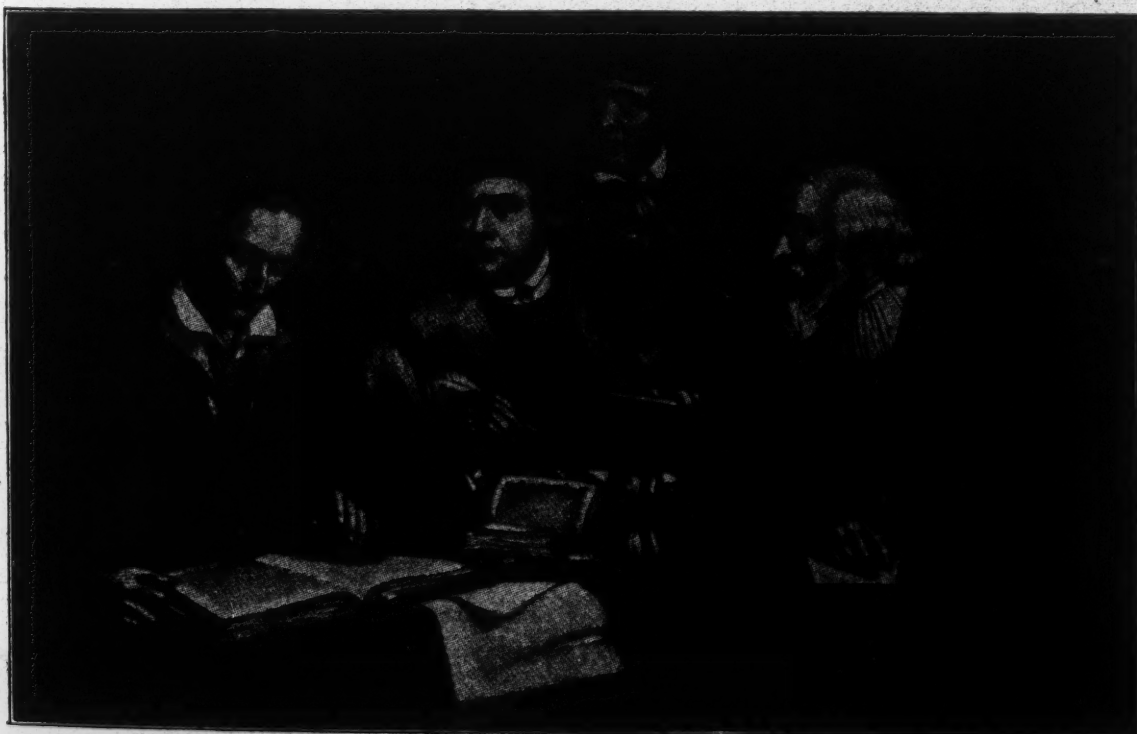
CHAPTER ONE

MRS. T. C. ATCHISON, LAWRENCE, MASS.

ITS ORIGIN AND PURPOSE.

"A STUDY of the Reformation in its influence on civil and religious liberty and home mission activities in America" is to be our text-book from which we are to gather food for thought during the coming months; a raking over the ashes of the past that we may kindle fires for the future. The author, Mrs. Margaret R. Seebach, dedicates this gift of her pen to the one "who first taught her to feel the beatings of the human heart in the dust we call Church History." The author tells us in her preface the book is not a history of the Reformation nor of Protestantism nor of Denominationalism—but a "portrait gallery where we will see the emancipators of human thought; the pioneers of modern progress; the true builders of America, the Free."

In the text-book supplement, the purpose of the sending forth of this little volume is so clearly set forth that we venture to give it to you just as it comes from the pen of the writer: "All great students of history agree that without the Reformation, modern political liberty would not have been possible. Those who look more closely at the effects of that great movement see that without it modern missions could never have existed; for what would there have been to give the nations of the earth, if we had not the open Bible? But if men had not been free and if the Word of God had been bound without the Reformation, what shall we say of Women's Missionary activities? Not only could they have never existed—they would not even have been dreamed of. A religion that made the cloister the goal of earn-



MELANCHTHON

LUTHER

POMERANUS

CRUCIGER

LUTHER TRANSLATING THE BIBLE

est womanhood and granted to the busy housewife neither the Bible nor the knowledge to read it; would never have produced women missionaries, nor missionary societies; nor mission study classes, nor missionary books and magazines. No—not so much as a leaflet! So do not let us think it remote or tedious—the story of that beginning of ours. It is just one journey across the lands and down the centuries and it leads to Here and Now. We are not to study it as dry and dusty history, but as life stories of heroic men and women who lived in the 16th Century to whom we 20th Century women owe more for our privileges and blessings than to any other human factors.

Out of the many portraits that hang on the wall of history, we can only study a few of those whose lives were not counted dear, that they might give to the world the Word of God in the simple daily language of the people. We will doubtless want to linger longer before the portrait of him who was called the Hero of the Reformation—Martin Luther—but many Heroes and Heroines of the Cross who have won trophies from rocky soil are deserving of more than a hasty glance as we pass along the corridor.

As we scan these portraits, may our impressions be such that gratitude shall fill our hearts for present privileges and new courage come into our lives as we endeavor to carry these blood bought truths to those, who have as yet, been deprived of the blessings of the Gospel.

CHAPTER ONE.

"AT THE CROSSROADS".

In this opening chapter of "Missionary Milestones" we note the object of the writer to trace the spiritual history of our race down through the centuries by calling attention to the great crisis that

have marked the diverging paths along the way, and to point out the road that led to spiritual freedom and religious liberty. Beginning with the birth of Christ, the most important event in the story of our race, and the great crisis which marks the "diverging path between the ancient and modern ideals of liberty and service", our lesson carries us quickly to the time and place of the great movement known as the Reformation. Because of the importance of this turning aside from the beaten highway, we are to linger long at this milestone, glancing backward and forward and noting events that brought us thither. We are to pause here that we may become acquainted with some of the heroes of those trying days who made it possible to "have engraved thereon the symbol of the open Bible". The Reformation was a revolt against sacerdotalism, the tendency to emphasize the priestly office. It was a revolt against the outward vices and increasing political tyranny of the Papacy. It was an uprising of the people against the unjust demands, the oppression, the assumed authority of the Church of Rome. Macauley in speaking the need of church reform in those days said, "During the generation which preceded the Reformation the court of Rome was a scandal to the Christian name. Choice cookery, delicate wines, lovely women, hounds and chases, busts, mosaics, and gems were the delight and serious business of their lives."

To this we add the testimony of Luther: "For the space of many hundred years there has not been a single bishop that has shown any zeal on the subject of schools, baptism and preaching. I have heard divers worthy doctors affirm that the Church has long since needed reformation, but no one was so

bold as to assail popedom, for the Pope had on his banner, 'Noli me tangere,' therefore every man was silent." The priesthood then, as now, were supposed to represent the best elements of human nature and their mission was to strive to draw the people up to those elements but when they were organized as a class with peculiar privileges, when they had gathered wealth to themselves, when political power had come into their hands as well, they became a dangerous class. It is dangerous to any community to have any class immovable and in which there is no circulation from the top to the bottom. The Church had ceased to be a society of brethren and a holy priesthood, and had become a theocracy headed by the Pope as the Vicar of Christ. Even in civil affairs the Pope claimed supreme authority. The placing of the crown on the emperors, the filling of political positions, final appeals, were assumed as belonging to his jurisdiction.

But in spite of all these things, a pure stream of spiritual life flowed on in the Church.

While corruption and superstition were rampant, there were many who had humble faith in God, men who met together for prayers, established schools and tried to serve by preaching to the people and doing works of charity. They were usually plain men. From such parentage came our great reformers who dared to raise their voice in protest against the sinful practices and man-made laws, imposed upon an unenlightened and long suffering people.

As far back as the twelfth century there was an organization known as "The Poor Men of Lyons" that made a heroic effort to better conditions. The society was the outgrowth of the study of the Bible by Peter Waldo, a merchant of Lyons in France, who employed

priests to translate parts of the Bible for him. Impressed by the truths he learned, he began to speak of them to others and to call attention to the wrongs he saw under the guise of religion. He had many followers, known as the Waldenars, who dared to preach the word of Truth until excommunicated by the Church of Rome and driven by persecution to seek shelter in the mountainous districts. Yet these faithful witnesses managed to scatter throughout southern Europe copies of the scripture in the language of the people by concealing these precious documents in rolls of silk and other merchandise. Although the object of bitter persecution for centuries, a small remnant of that body still survives in northern Italy.

The historian Green calls Wyclif the first protestant. By one memorable step he passed from the position of a reformer of the discipline to that of a protester against the cardinal beliefs. The formal denial of the doctrine of Transubstantiation which Wyclif issued in the spring of 1381 began that great movement of revolt which ended more than a century after in the establishment of religious freedom. Wyclif denied the civil authority of the Pope and insisted that the highest service of the clergy was to preach the Word of God to the people, and that the one rule of faith and life is found in the scriptures. Pronounced a heretic and forbidden to preach, he devoted his efforts to making the first translation of the Bible in English. He died in 1384.

Wyclif's doctrines spread all over Europe. They bore fruit, especially at the University at Prague. They influenced John Huss, another preacher and University professor. Huss' endeavors to reform the Church met with the favor of the archbishop for a time,

but he afterwards condemned them. The Pope forbade Huss to preach, and later condemned all use of Wyclif's writings. Huss disregarded this. He held services and preached to great audiences. Excommunicated and driven from Prague, he preached in the fields and woods to those who came to hear him. He was summoned before the Council of Constance, kept a prisoner for six months. He refused to recant when recantation was demanded. He was condemned as a heretic. The condemnation was read in the Cathedral. A tall paper hat with "heretic" on it was placed on his head and he was led out to be burned. His followers banded together and fought for their freedom of conscience. For centuries they were the objects of bitter persecution. They were known as the "Bohemian Brethren."

Another protest was that waged by Savonarola in Italy. He was the son of well-to-do parents, who were ambitious to make him a doctor. The terrible sins of his times led him to seek refuge in a Dominican Monastery at Bolona. Here he studied theology became a preacher of great power, and was sent to the monastery of San Marco at Florence. Here he attacked the corrupt life of the city and urged moral reform of Church and State. He preached the regeneration of the Church, taking the scriptures as his whole guide. The Pope, becoming alarmed at his power, tried to bribe him with the offer of a bishopric and a cardinal's hat, but in vain. He forbade him to preach and excommunicated him. In a Church court he was quickly condemned as a heretic and burned in the public square in 1498.

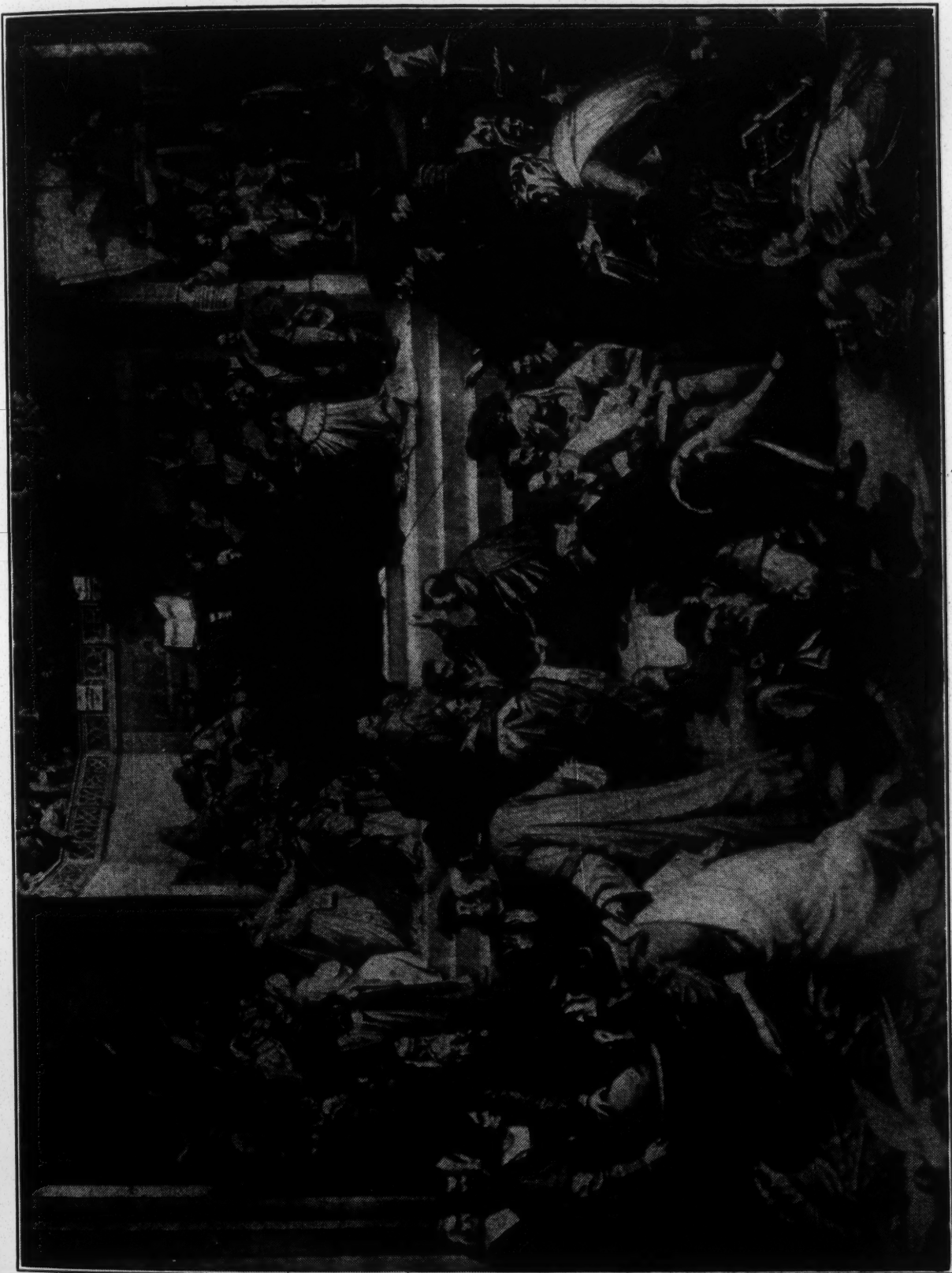
Others who rendered great service to the Reformation movement were the Humanists. The names of John Colet, dean of St. Paul's in London; of Reuchlin

and Erasmus of Rotterdam, as laborers of priceless value in spreading the knowledge of the Word of God are revered by all lovers of religious liberty.

To these might be added a long list of others who helped mightily in paving the way for the coming of the day when the shackles were to be broken that bound the people to the Church of Rome and mankind was to have "a new birth of freedom."

THE MAN WHO LAUNCHED THE REFORMATION.

More than four hundred years have passed since Martin Luther stepped upon the stage of the world's history and launched the Protestant Reformation. The nailing of his "95 thesis against the sale of indulgences" on the door of the Castle Church at Wittenberg on October 31, 1517, felled the blow that severed the Reformers and their followers from the Church of Rome and started the Protestant Church on its mission of service to God and man. The significance of the act might well be called a milestone in the spiritual history of mankind; a movement that liberated the conscience and enfranchised individual faith; a movement that sent the people back of Church canons, councils of priests, and the words of man, to the Word of God; a movement that drove away superstition and ignorance and brought spiritual light; a movement that set aside human merit, magnified the Cross, and proclaimed grace—the unmerited favor and love of God toward man in Christ as the hope of lost sinners. The influence of Luther has never ceased to be felt and his personality is still a determining factor in the evangelical Christianity of today. Who could study his life's history and not be impressed with his strength and beauty of character? In a recent article



STORY OF THE REFORMATION IN PICTURE.

COURTESY CHRISTIAN UNION HERALD

(See other Side.)

THE ERA OF THE REFORMATION.

(See Opposite Side.)

Perhaps the most comprehensive and instructive painting of reformation times ever executed is Kaulbach's "Era of the Reformation" one of a famous series of historical paintings on the walls of the Royal Museum, Berlin. The Reformation was not the product of any single life. It was the result of many movements and currents of thought, and these different agencies are happily brought together in this pictorial scene. In the center stands Martin Luther holding aloft the open Bible. Behind him are many fore-runners of reformation times, with Wycliffe at the extreme left and Savonarola to the extreme right, and between them such men as Huss, Tauler, Abelard, Arnold, Peter Waldo, Wessel and Gelder. In the organ loft above are famous musicians of reformation times, for with the re-discovery of the great redemption came also the outburst of popular song.

In the lower left-hand section of the picture, gathered around a globe representing the earth, is a group of discoverers, the man with the long white beard and his hand on the globe being Christopher Columbus with other scholars and discoverers surrounding him. In the upper left-hand corner is a group of astronomers, Copernicus, Calileo, Keppler, Tycho de Brahe, etc. For the discoveries of the fifteenth and sixteenth centuries brought to the knowledge of mankind a new heaven and a new earth.

In the lower right-hand corner of the picture you see a group of Humanists, scholars of pre-and postreformation periods. The two men with caps and gowns are Erasums and Reuchlin, who by their learning did much to prepare the way for Reformation. Their faces are not towards Luther and the other reformers, but toward the light which proceeded from the Reformation. The old man seated in the front of the picture is Hans Sachs, the cobbler-poet who did much to disseminate the reformed teachings. Behind him are Shakesphere, Don Quixote, Ulrich von Hutten, Nickolas, etc. Above Erasmus and Reuchlin, are the painters of the period, Michael Angelo, da Vinci, Raphael, Durer and Kaulbach, the painter of this scene. In the same corner below the scaffold is a group of printers and to their left Gustavus Adolphus and other warriors.

At Luther's right are Zwingli and Calvin, the latter giving the sacramental cup to Huguenot communicants, while to Luther's left are Jutus Jonas and Bugenhagen, two of his intimate companions. Directly in front of Luther, at the foot of the steps, Melancthon is acting as a mediator, endeavoring to unite two princes of the Lutheran and Reformed types.

More than twenty of the characters in this painting were living on October 31, 1517, while many others represent earlier periods and some of them later times, but all vitally connected with the Reformation movement. The scene represents the many types of men and women who were associated with this movement, and the varied agencies which God in his providence made to work together for the rediscovery and the subsequent proclamation of his truth and purifying of his Church.



MARTIN LUTHER BEFORE THE COUNCIL OF WORMS

"His appearance and demeanor before the diet, and the firmness with which he held his ground and refused to retract, all make a striking picture."

from the pen of Rev. R. P. Anderson we find this fitting description of the noted reformer: "Among the men of the sixteenth century, a century of great men; Luther stands forth a massive figure, a dominant, vitalizing personality, with a heart of gold, a broad humanity, a keen if limited intellect, a fiery devotion to conscience and the right; and in spite of all his errors—for he was human and made many mistakes—he was a valiant knight of God, fighting for liberty and truth". We find some of these dominant characteristics in every stage of his life's journey. As a boy at Mansfield, as a pupil in school at Eisenack, as a monk at the Monastery in Erfurt, as a professor at the University at Wittenberg, as a traveler to Rome, as a hero when he nails to the church door the "95 Thesis" or burns the papal bull, or when on trial at the Diet at Worms, he stands firm, as a theologian he translates the New Testament into the German language, or

as a writer of hymns and other devotional articles at Wittenberg, he was true to his conscience and faithful to duty. Many were the obstacles with which he had to contend. Coming of peasant stock, poverty was his portion. The home life was not such as to help and encourage the aspirations of his youthful heart. The schools of the day were lacking in competent instructors. The Church gave him little help in his effort to find peace with God. Prayers were made through saints, not directly to God, and lacked in power. The Word of God, in Latin only, so only scholars could read, was a truly great obstacle. Even these were rare. Not until Luther's twentieth year did he have the privilege of access to the whole Bible. Then came his opposition to the corruption and sinful practices of the Church, followed by excommunication; his summons to go to the Diet of Worms for trial for heresy, efforts to make him

recant, and, by order of the Pope, the burning of his books. But he faltered not and the result was the Reformation of the Churches in Germany, and the Bible in a language that could be read and understood by the people. Yea, the result was far, far greater. Through the work accomplished by this Hero of the Reformation, all nations have been blessed with religious liberty and the open Bible. In the words of Philips Brooks, "All human progress must remember Martin Luther."

WOMEN OF THE REFORMATION.

Married life and women were little esteemed toward the close of the middle ages. In current literature woman had become a type whose characteristics were coquettishness, vanity, viciousness, unfaithfulness, luxury, laziness, meanness, stubbornness. However, unjust this estimate of woman's worth may have been, it is evident there was great need in raising the ideals and status of womankind to a higher level. Romanism had lowered the status of marriage by forbidding it to the clergy and exalting the nunnery at the expense of the home. Ignorance and superstition came as a result of the teachings and practices of the Church of that day.

The Reformation reformed the teaching of Christianity and sanctified the home. It transformed also the life of Christianity. It brought individual responsibility through the teaching and preaching that the Gospel alone can bring men to a saving knowledge of the Lord Jesus Christ. As a result the Bible was translated and spread all over the world. It became the book of the laymen and the great leavening factor of Protestant civilization. Hon. P. P. Claxton of the National Commission of Education says: "Few men have understood better than Luther the import-

ance of the education of all classes of people for individual good and public welfare; for material wealth, moral integrity, social purity, civic righteousness, religious freedom and the strength and stability of the state. This intellectual awakening was not confined to the men alone. The women eagerly grasped the new teachings, learned to love the Word of Life and follow in its precepts. The home gradually assumed its proper position, a place desirable for man's welfare here, and a goodly place to prepare for the hereafter. Let us glance briefly at a few of the women of that heroic age, and note the part they played in the great drama.

Margaret Luther, the mother of the great reformer, was noted for her piety. She taught her son to reverence the things of God, and to adhere strictly to the principles of honesty, truth and justice. Her teachings, doubtless, had much to do with the moulding of his character and fitting him for the great work he was destined to perform. "In Luther's closet", says D'Aubigue, "we have the secret of the Reformation." The habit of prayer learned in childhood was due to the piety of the one who cared for him in days when the clay was plastic and impressions easily made.

In 1523, stirred by the teachings of the Reformation doctrines, twelve nuns escaped from the convent in which they had taken their vows. Three of them went directly to their homes, nine of them went to Wittenberg, where they found shelter in the Black Cloister until arrangements could be made for them with relatives or until they were married. The Black Cloister was a home given to Luther by the Elector of Saxony, to whom it belonged. The last one remaining was Katherine Von Bora. Luther had written a great deal favor-

ing marriage for others and against the celibate vows of priests and monks. Many urged him to put his own teachings into practice. At last, moved perhaps by pity for Katherine, and perhaps by the desire to show that he really was as free to marry as he wrote of being, he decided to ask Katherine to be his wife. She accepted him and they were married in 1525. While it was not a love match, it did not prove to be a mistake. In the years that followed, Luther grew to be greatly devoted to his wife, and children, and Katherine proved to be a true helpmate, one who shared in his desire to reform the Church and bring religious liberty to the people. Mrs. Seebach in speaking of Katherine's splendid traits of character and ability to manage well the affairs of the household, says: "Katherine found him a lonely bachelor in a cell full of dust, papers and a ubiquitous little dog. She gave him a true German home, shining with neatness, secured him from bankruptcy by guarding the little income he was forever giving away added to it by diligent oversight of the little farm at Zulsdork, and battled with vigorous common sense against his tendency to melancholy.

Katherine Knapp, the wife of Melancthon, is noted for devotion and helpfulness to him. This beautiful testimony is found in our text book supplement: "At an hour of crisis in the Reformation struggle, a number of the Reformers were consulting in the city of Torgan. They were greatly depressed and saw no way out of their difficulties and dangers. It happened that Philip Melancthon was called to another room. Returning, he opened the door into another room where the wives of three of the reformers sat with their children. He found them all on the knees, the

mothers teaching their children to pray for the triumph of God's truth. He came back to his friends with radiant face, declaring, 'Let us not give up hope! I have just seen the warriors who are fighting for us, and know we will prevail. These are our little ones whose prayers to God I have overheard and God will certainly hear them'. We shall never be able to measure how much of the great conflict was won by women and children through their prayers and fearless witness".

From the dusty ashes of Church history we learn that "From the days when Nero raised the first general persecution and lit up the evening sky of Rome with the fires in which Christians were slowly consumed" women shared all the torments and heroism of the martyrs. The women of the Reformation whose lives are worthy of study in number many be; that good dame Ursula Cotta, with a kind motherly heart, Katherine, the wife of Matthew Zell, who sheltered in such great numbers the Protestant refugees, the knight's daughter, Wilibrandis Rosenblatt, the brave Augula von Stauff, Elizabeth of Denmark, who was imprisoned for the sake of the truth, Electress Elizabeth, mother of the Palatinal, and she who championed the Reformation movement at great sacrifice. These and many more, whose names we hold dear, as well as thousands of faithful ones whose names are not known, prove to us the value of the service of the women at this milestone in our upward climb to better days and higher privileges.

GREATEST GIFT OF THE REFORMATION

A gift is valued sometimes for its beauty, sometimes for its usefulness, sometimes for its monetary worth, sometimes as an expression of friendship, sometimes for its tender associations,

seldom for the impressions it will make on the character of the recipient. The greatest gift of the Reformation is to be valued for what it has done and will do for the children of men. Need we say it is the open Bible? The readers of our missionary magazine have already caught the vision of the power of God's word in this and other lands to heal the disease of sin and to bring joy and gladness to the hearts of those who believe the precious truths contained therein. Our hearts respond with every thought as we sing:

"Far better than silver and gold
Far better than riches untold;
Thy wonderful word is to me better far,
Than thousands of silver and gold"

How ungrateful we would be if we did not keep in remembrance those who in days gone by made it possible for us to voice the words of this beautiful song of praise. Woodrow Wilson, speaking of "The Bible and Progress", said: "I wonder how many persons realize the significance for English-speaking peoples of the translation of the Bible into English? It was a book for long ages withheld from the perusal of the peoples of other languages and other tongues, and not a little of the history of liberty lies in the circumstances that the moving sentences of this book were made familiar to the ears and understanding of peoples who have led mankind in exhibiting the forms of government and the impulse of reform which have made for freedom and for self-government among mankind. For this is a book which reveals men unto themselves, not as

creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision, he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life."

It was the re-discovery of the Bible that proved to be the mighty force that wrought the great upheaval in religious thought, brought about such wonderful changes during the last four centuries, and gave to us our civil liberty, our modern civilization, the raised status of woman, elevated the home, stimulated philanthropic movements and gave to us an unfettered religion. In Luther's own words: "The world does not know the hidden treasurers of God." Shall we pass the gift along?

1. Name five things in which the Church before the Reformation differed from the Church of today.

2. How was the Church financed?

3. What were the rights and duties of a priest? Of a bishop? Of an archbishop?

4. What were pilgrimages?

5. How did the monks differ from other people?

6. Describe the Brotherhoods.

7. For what in your religion would you risk your life?

Junior Study—"Bearers of the Torch"

By MRS. J. C. ATCHISON, LAWRENCE, MASS.

"The Torch was the Word of God lighted by Martin Luther and caught from him by the whole world".

The story begins with "A Bunch of Boys of the Fifteenth Century" of the brave, heroic sort who helped in their day and generation to make the world wiser and happier and better—giving even their lives that the common people might not longer walk in darkness. It tells of other Heroes of the Cross who faltered not in the midst of great perils to bear the torch onward, lighting there-with many darkened lands. The story closes with "A Bunch of Boys and Girls of the Twentieth Century" who have been entrusted with the work of pass-

ing on the Gospel Light to the people in this and other lands who know not Jesus—"The Light of the World". As Juniors and Junior leaders, let us lay hold on this opportunity to catch inspiration from the study of the lives of those to whom we owe so much for our Christian privileges.

CHAPTER 1.

HOW THE TORCH WAS LIGHTED

Memory Verse: "God is our refuge and strength; a very present help in trouble".

Motto: "By Faith".

A glimpse into the childlife of Martin Luther may help us fix in our minds the truths and principles for which he la-



LUTHER INTRODUCED TO THE HOME OF FRAU COTTA

"Luther's schooling was completed at Magdeburg and Eisenach. At the latter place he attracted by his singing the notice of a good lady of the name of Cotta who welcomed the lad into her family and provided a comfortable home for him during his stay there.

bored and may give us an insight into the beautiful character of him whom God chose to honor in the bringing in of that happy day when the knowledge of the Lord shall spread from sea to sea. On the 10th of November, 1483, in Eisleben, in Saxony, there came to the home of Hans and Margaret Luther—a poor miner and his wife—a little son. He was their first born. Although of such humble parentage, he was destined to become one of the world's greatest heroes—more noted than Bishop or Pope or Emperor—one whose light was to shine as a beacon over the long centuries to come and drive away the darkness from the minds of the common people. In those days, not one of the boys and girls had ever seen a Bible and even if they had, they would have had to know Latin or Greek to read it. Try to think of how it would be if you had never heard the whole story of the life of Jesus Christ upon earth and that He alone had power to take away sin and help us to live a godly life. What if you had been taught to *buy* pardon for sin and to pray to men and women called "Saints" but who in their lifetime had sinned just as you do?

It was in such dark days as these Martin Luther started on his life's journey. A time when there was much heroic work to be done; a time when there was no easily understood language, no knowledge to speak of, no paper to write on, no quick and easy way to make a book, no free schools; a time when the ignorant and untaught people held many queer notions about this earth on which we live—stars being nailed to the sky ceiling being one of them. But the greatest hindrance was, they had no Bible to teach them how to live. The crafty priesthood chose to keep the people under their power by hiding the Word of God in a language the people could

not understand. These were trying days for a boy to grow up in. The hardships of the poor were made much more grievous by the heavy burdens placed upon them by the Church of Rome. They were required to give to the Priest the tenth of all they had: The tenth of the grain, grass, wood, lambs, geese, chickens, a tenth of all cheese and butter and milk, and for any special service a goodly sum in addition.

Martin Luther was born poor—brought up poor and he knew from experience the pangs of hunger and cold. To the Luther household, like many thousands of other peasant folk, life meant cruel and exacting labor with small reward. The home life of children in those dark days was lacking in tenderness. Fathers, mothers and teachers were terribly strict, thinking to spare the rod would spoil the child—hence the most severe punishment was often given for a very small fault. Once Martin's mother beat him until the blood came because he stole a single small nut. Martin's father ruled his home as with a rod of iron. On one occasion his teacher beat him fifteen times in one day because he could not answer correctly things he had never learned. When he returned home bruised and bleeding, no sympathy was shown him by his parents. Martin, punished both at home and at school, grew timid under the rod. As a boy he respected his father, for respect was demanded, but he feared him even more. Yet Hans Luther loved his son and had great ambitions for him. He wanted to make him a scholar, possibly a lawyer. At fourteen Luther was sent to school at Magdeburg where he was expected, according to the custom of his time, to earn his board and lodging. Luther's father, by great self denial, was only able to pay for his school-

ing and his books. Like other poor scholars he had to earn his bread by singing from door to door and receiving food in return from kindhearted housewives. After a year at Madgeburg he was sent to Eisenach where he had relatives, but here, too, he was obliged to sing for a living.

One Christmas eve, he, by his beautiful voice and pleasing countenance, made friends with the family of Conrad Cotta, a wealthy citizen of Eisenach. The wife, Ursula, invited him into her home and gave him not only shelter and food, but the love of a motherly heart. Here he spent four happy years. At eighteen, word came from Mansfield that his father had prospered and he was now able to carry out his great desire and send his son to the University at Erfurt, to study law. It was at Erfurt, while hunting for a book in the library that he found a copy of the Word of God. He happened to open at the story of Samuel and became entranced. He read with great joy the precious truths—the reading of which changed the whole plan of his life and brought the light that cleared away the darkness of ignorance and superstition that hung so heavily over the church of

his day. The sudden death of his friend, Alexis, by lightning helped to turn the tide of his life and he determined to devote himself to God, and God's service, alone.

Knowing not a better way, he became a Monk in the St. Augustine's convent, with its fasts and tortures and penances. His study of the Bible taught him man was not saved in this way, but by the infinite grace of God. From this time onward he had to battle with the Church of Rome. Step by step he pushed onward, bearing aloft the torch of God's word, enduring all kinds of torture, even death itself, that the common people might have the gospel light and religious liberty.

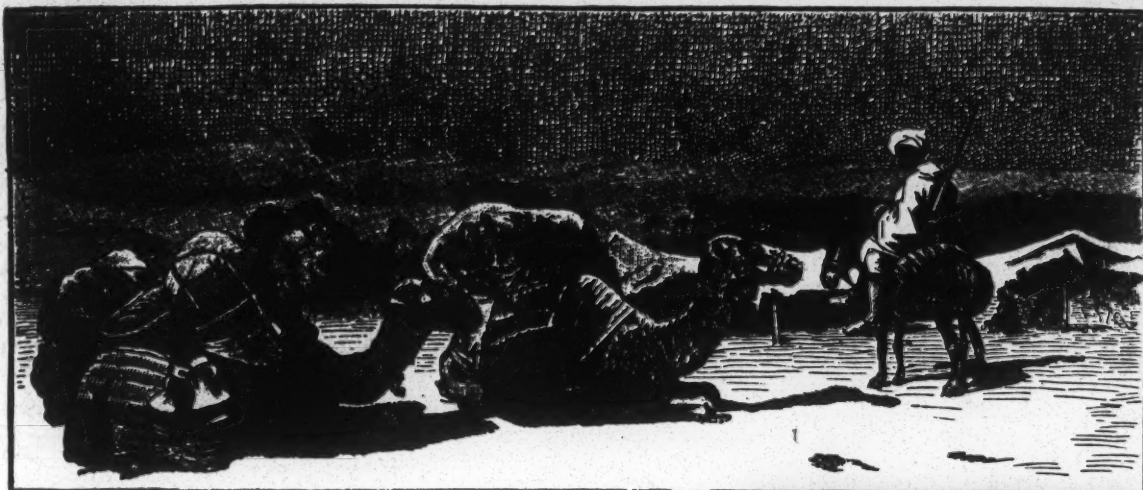
1. Name some boys who lived in Luther's day and tell of some great work wrought by each of them.

2. What great work did Luther do while in the Monastery to help bear the torch onward?

3. What was the most heroic deed done by Martin Luther?

4. To what great task did he give himself that the German people might have the Bible in a language they could understand?





THE DESERT

By

MRS. ALAN BIRDWOOD

TEL-EL-KEBIR



A SEEMINGLY boundless flat, expanse of burning sand, a scorching sun, a long line of ungainly camels, their riders enveloped in thick white blankets which serve alike to shield them from the sun's rays by day and from the heavy dews of night; a camel dropping out of line, its bleached bones serving later to mark the route; an encounter with an enemy tribe, a fight, the victors laden with plunder, leaving the vanquished to their fate; night falling, solitude, silence, death. This is the picture that the word "desert" brings to the mind. And the

picture is a true one, but in the desert, as in all of God's creations there is to be found use, variety, adaptation, charm. The sand itself is varied in texture, color and properties. In color it varies from deepest mauve to lightest pink and from dark brown through all the sepia tints to yellow, fawn, and glistening white. The drift sand is so fine and soft that it is carried by the wind into great billows piled up to the tops of tall palms so that the green fronds and ruddy fruit rest on a couch of gold. The action of the wind on the surface of these billows

leaves them in waves and ripples, a guide to the study of wind currents to those who have the knowledge to make such use of them. As a rest cure for tired mind and body none better could be imagined than to lie at length on these sand billows and pass one's fingers idly through the golden particles. The sea with all its beautiful qualities does not give this sense of repose. Its restlessness excites the heart beats, it speaks of endeavor and adventure and there is always the undertone of the knell it sounds for those it has engulfed. The desert, too, has a song of its own and though it does at times lash itself to a fury which tosses the palms like a dervish in the height of his frenzy, its major is a monotone which soothes and lulls so that even thought is dulled and for a time one's being is almost lost in oblivion.

The bit of desert best known to the writer lies in the Eastern part of the Delta within sight of the land of Goshen and easy distance of part of the route by which the Israelites wended their way unwillingly to the Land of Promise, and a visit to the granaries of Pithon is a pleasant half day's excursion. Here the desert is hard and pebbly and is delightful to walk on in cold weather. The ground is undulating rising in parts to fairly high plateaus. Its northern boundary was the route taken by Napoleon's invading army while on its southern the British military occupation of 1882 won its decisive victory.

An officer who has distinguished himself in the present great war remarked that it is quite astonishing what cover the desert affords to advancing and retreating armies although in appearance it is so flat and lacking in accidental features. Sea shells and the marks of shells imbedded in mud which the lapse of ages

has hardened to stone show that it formed part of the ocean bed in prehistoric times, in fact, the entire Delta of Egypt was years ago a salt marsh which has been gradually conquered by the silt carried down and deposited by the Nile.

In parts the desert is rocky, even mountainous as in the Sinai Peninsula where history has so often been made, and is now again actively in the making. Here the rugged heights of barren rock rise to grandiose proportions and awesome shapes. If natural surroundings were needed to add impressiveness to Jehovah's manifestations to the Israelites whose minds were biased by pagan superstition and dulled by centuries of oppression during their captivity in Egypt, could any portion of earth's surface have been better chosen than the one where those manifestations were made?

One of the greatest wonders and beauties of the desert is its flora which varies according to latitude but is found in any part near enough to the river or canal to ensure a certain amount of moisture. Near Alexandria in the spring time the desert is literally covered with wild flowers many of them being deliciously fragrant. Further south the plants often have thorny stems and the flowers are small even microscopic so that their beauty is revealed only through the magnifying glass. Many kinds of ice plant carpet the desert in the spring and one finds fragrant blossoms on the most forbidingly thorny plants. The Bedouins call one plant "Gazelle's broth," another "Camel's thorn" because these animals feed on them and there are many stories woven about the desert plants. A plant like a miniature watermelon but uneatable has the following story attached to it. The Prophet one day saw a man planting watermelon

seeds and asked him what he was planting. The man answered I am planting "Handal," fearing that if he gave a true answer the Prophet might later on ask for a share of the fruit. "Handal thou art, handal thou shalt remain," said the Lord Mohammed. The crop proved then worthless for food and the plant has remained so to this day. Except perhaps to the scientist the fauna is less interesting than the flora and to mention the big game of the great deserts it is mostly inimical to mankind. Snakes and scorpions abound and the carastes viper supposed to be the asp with which Cleopatra ended her turbulent life. Hares or huge rabbits are found and foxes which spoil the vines and any thing else they can reach.

There are two kinds of Bedouin dogs, the hound used for hunting and the watch dog, a very useful member of the isolated camps and villages. This latter is considered to be savage but with kind treatment it develops the gentler characteristics of the best friend of man without becoming any less vigilant.

The human inhabitants of the desert like all Orientals, have complex natures, and one hesitates to say how far they may be trusted. From the point of view of physique they are truly admirable, tall, lithe with perfect features and supple limbs, the men have the bearing of conquerors and the women walk like queens, a great contrast to the Egyptian fellah (peasant) who is heavy and thick set although sturdy and strong. The Nomadic Bedouin look and seem fierce and treacherous: the ones who are settled as farmers on land reclaimed from the desert (which when given water really blossoms as the rose) are more subdued although their racial characteristics flash out easily from under the thin veneer of suavity. Physically they

are a delight to the artist eye and make one wonder if the halls of classic statuary have come to life. Apollo Beloidare ploughs the field, Adonis leads the oxen to water, Mercury runs towards you with a message and the groups of women bearing their heavy jars of water on their heads are Caryatides who have stepped down from an Athenian temple. Bible scenes and stories become living realities. This boy with clean cut face, firm round limbs and eagle eye holds a sling made of palm fibre. Is it not the youthful David going out to meet Goliath? He looks, too, as if he could easily beat that heavy boaster. Every harvest sees Boaz among the gleaners and the story of Jacob and Rachel has recently been enacted within our very gates.

A young Bedouin Fellah slaved for years for the father of the girl he loved, until he finally obtained his heart's desire, the only difference being that this father has no Leahs his many daughters rivalling each other in beauty and grace. On enquiring, after the marriage if the couple were happy the answer was, "Yes indeed, it is honey on top of sugar." The Bedouins are Mohammedans and proud of belonging to the same race as their Prophet. They respect the Christian and Jewish faith which they call "book religions," i. e., revealed religion as they believe their own to be, but they abhor the Pagan, the idol worshipper.

The Bedouin knows every inch of his desert and unfortunately sometimes uses it for nefarious purposes such as hiding contraband of salt or hashiesh or the plunder of robberies.

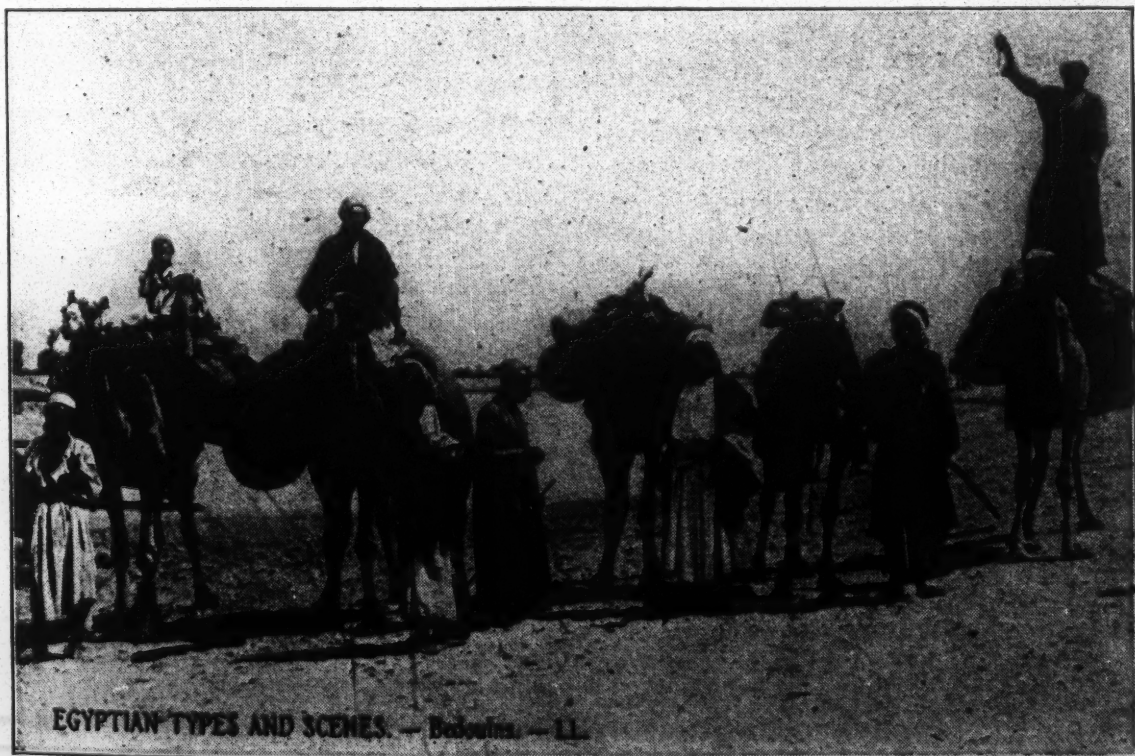
At certain seasons the men are occupied in bringing trains of camels for sale from Syria to Egypt. The girls then look after the flock. They go about during the day wherever they can find

pasture for their sheep and goats and at night they gather the flock about them. They then prepare their frugal meal which consists of a dough made from flour which they carry with them mixed with water from the nearest canal, this they bake on coals or brushwood and after eating it and drinking a little water, they lie down to sleep quite unafraid. On one occasion two young girls were herding their flock and when evening came one goat was missing. One of the girls stayed with the flock; the other, a child of twelve, roamed over the desert till past mid-night until she found the lost one. She had nothing to fear, no Bedouin would molest her, nor would any one else for fear of retribution, for the vendetta's law and the price of blood is sooner or later paid in full.

The desert days are sometimes trying but the nights are always glorious, and

one can hardly tell which is more beautiful, the dome of lapis lazuli blue star lit and luminous or the silvery sheen of the moonlight. The morning and evening stars are startling in their brilliancy and the first streaks of pink dawn make the whole desert like the inner coating of a sea shell while the dew that has fallen like a gentle rain during the night brings out delicious fragrance from every plant.

The feeling the desert gives was aptly described by an old Mohammedan retainer, a faithful servitor and friend, illiterate but not ignorant. He had been ill and was sitting outside for the first day of his convalescence. On suggesting to him that he should go inside as evening was coming on he said, "Let me stay a little longer outside, where I can see God's face."



EGYPTIAN TYPES AND SCENES. — Bedouins. — 11.

FOREIGN MISSIONARY CORRESPONDENCE.



LUXOR GIRLS BOARDING SCHOOL-TEACHERS

The group standing are the American Teachers: Miss Whiteside, Supt., Miss Downie, Asst. Supt., Miss Mintier, Matron, Miss Peebles, Music and English. Syrian and Egyptian Teachers, front row: Misses. Louisa Matta, Wadea Abu Saif, Senura Kalish, Rosa Butros.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

THE GRADUATES OF THE AMERICAN MISSION GIRLS' SCHOOL LUXOR, EGYPT, 1915,

**By One of the Members of the Class—
Wadea Abu Saif.**

It is the custom in our school for each girl, when she graduates, to deliver an essay before a great number of people who gather at that time for the only entertainment they are ever able to attend during the year. Of course, it is a very long program (about three hours) of drills, dialogues, songs, etc., but for the girls taking their diplomas and their friends and relatives, their essays are by far the most important thing. My essay was advice to my class to do some work in the world. We were five girls, greatly attached to each other, and I am very glad to say that they listened to my advice and began to work. I was the first to be asked to teach in a village which was just across the Nile river from my home. It was a Coptic school containing about ninety girls. I taught the English, higher arithmetic and geogra-

phy, and another Coptic lady taught the Arabic lessons. Most of the girls were taller than I, but they were very obedient and studious.

I lived with my relatives there and was like one of their own children, so that I was most happy. My pupils asked me several times to visit them on Sunday, but I refused because I had promised on joining the church not to make visits on Sunday and that helped me to keep God's Holy Day.

After I had taught about six months those in charge of my own dear school in Luxor (Miss Ferrier and Miss Downie), asked me to go back and teach there, which I was delighted to do. Soon after I was asked to teach, another of my class (Louisa Matta) was asked to teach in a Coptic school in her own town. She is still teaching there and doing good work among the girls, but whenever she tries to teach from the Bible she is criticized most severely by Copts in charge. She is not allowed to attend the Protestant church, but I am sure, even with these difficulties, is able to have a great influence over the girls.

Another of my class (Rosa Butros)

was asked to teach in a place called, Dishna, about an hour and a half by train from her home. There had been no school there before she went and she is greatly loved by the people and already has a class of nearly fifty.

My joy was almost complete when a short time ago the fourth from our class (Nazeera Geras), was asked to go to Gergia to teach in a place far from her home (about four hours by train). You may not think that is far, but if you were an Egyptian girl where girls do not travel, and never, never, stay away from home unless in the home of a relative, you, like me, would think that was very far away.

I can't tell how glad I feel when I think that all my classmates are teaching, except one, who is needed at home, and besides belongs to strict Coptic family, which is not yet willing for the women to go out much.

A year after our graduation we were all invited back to our school to attend some meetings on "Methods of Teaching", and you can imagine how happy our class was to be once more together in the school. We were so happy that we decided to wear our graduating dresses, carry our diplomas and with our teachers have our pictures taken. All of the pictures we had taken when we graduated were spoiled.

Note:—Miss Downie sent the above letter and says: "I think I told you that I had one of our last year's graduating class write the story of what her class was doing. I didn't have a chance to go through it very much with her so if you cannot use it in the Correspondence Dept., never mind."

Miss Downie in her letter to me also tells of her own affairs since removing from Luxor to take up her new work in Assiut, and I am going to quote a bit from it without asking her permission:

"Tomorrow school (The Khayatt Girls' School) begins so I am busy trying to get a Chapel talk ready."

Our dear little Miss Downie has been going through one of the hardest experiences in the life of a missionary these past days. One hour after she left us where we missionary ladies had been having such a happy time together during our Summer vacation, to re-

turn to take up her work for the year, a telephone message came that a cablegram had been received announcing the death of her father. We all know how to sympathize with each other under these circumstances.

Yours very sincerely,
 M. FINNEY, Editor.

THE FELLOWSHIP OF FAITH FOR THE MOSLEMS

Two years ago a little company of those who cared for the Moslems, met together to pray and plan for the future. One amongst them, John Martin Cleaver, urged that we should follow in the steps of the missionaries to Moslems in India, and form a union amongst ourselves on the lines of "The Missionaries to Muslims League". He said that this had greatly helped forward the work in India, and that we had nothing of the kind amongst us in England. Mr. Cleaver proposed that we should agree together on the best method of establishing a link between the workers at home and the missionaries on the field. We needed united prayer, but we needed more than prayer. We should be prepared for united service, and especially in the circulation of information, for the purpose arousing wide-spread interest in the winning of Mohammedans into the Kingdom of Christ.

Martin Cleaver, like a wise master-builder, laid the foundation stone, but in one short month's time he was taken from us and we were left to build the temple his heart had planned. Before he left us it was proposed that the name we should bear should be "The Fellowship of Faith for the Moslems, in Prayer, Service and Sacrifice". His last written words were that he felt the title was God-given, and added that the measure of our service would be the measure of our sacrifice. His own life was given to the cause.

When first the carrying out of these resolutions was attempted, we looked around to see who would join us. A letter in one or two of the religious papers and a copy of an address by Dr. Zwemer on "The Fullness of Time in the Moslem World", brought an immediate and wide-spread response.

Many names were sent in by those who wished to join "The Fellowship of Faith for the Moslems".

Our first thought was to pray for them alone and unitedly. We set apart days of prayer together, and we took up the work of distributing information as widely as possible. But our outlook for the future touches the fulfillment of our prayers. We would seek the offering of many lives for the work. Those who



HE BELONGS TO THE BEDOUIN RACE,
CAN WE WIN HIM FOR CHRIST.

have already joined us are scattered all over the world. We have members in China, India, Persia, Arabia, Central Africa, North, South, East and West Africa, Russia, England and America, Australia and New Zealand. Many of these can give us valuable information touching the needs of their particular country. Many can contribute useful guidance for future workers. One great need in the homeland is an increase in the supply of qualified speakers, able to tell of the present condition of Mohammedan lands, and to indicate lines of

advance. A series of handbooks of information concerning each separate country and its people, is greatly needed. We must sow the Christian churches with information about the Moslem world, and ever drawing together in the fellowship of faith, bring its burden to our Lord.

Twenty years ago a cycle of prayer for Egypt was issued. In it were the names of all missionaries of every society working in that land. The mission societies were mentioned, and the character of the work, whether medical, educational or evangelistic. Many of the missionaries adopted the plan of using this cycle at their daily family prayers, and by this means began a new interest in the work of their fellow missionaries. They were all drawn together in faith for each other. A year or two later, a similar cycle was prepared for Palestine and Syria. Here again the same result followed—the missionaries of different societies began to pray regularly for each other's work, and were drawn to closer relationship than heretofore.

A cycle for the countries of North Africa was prepared by Miss Lillias Trotter, and one for Turkey and Asia Minor by Mrs. Constantine. In both instances a warm welcome was given to them by the missionaries whose names were included in the daily prayers. For the first time many of them became known to each other. For the first time in some instances the mission stations were known by name, and the special work which was undertaken at each of them. Cycles for Arabia, Persia and India followed—Miss Jameson giving much time and effort in the preparation of the last two. In India the workers amongst Moslems only were mentioned, while in the other countries those who gave themselves to the Armenians, Nestorians and Copts were equally remembered. We may well believe that the cycle for India proved a stepping stone towards the Missionaries to Moslem League which was founded at Lucknow Conference in 1911. And this in turn led to the forming of "The Fellowship of Faith for the Moslems" in 1915. Each

has helped the other, and received help from the other. In the meantime cycles for the Northern and Southern Central Africa were prepared by Mr. W. J. W. Roome and so almost the whole Moslem World "was bound by golden chains about the feet of God".

During war time we have delayed to bring out these cycles on account of many missionaries being absent from their stations, and many stations being temporarily closed, but in their place the Fellowship has sprung into existence, and has kept the fire burning.

What do we expect to accomplish by all this prayer? "Prayer moves the arm that moves the world" as from day to day our thoughts are turned to the Moslems in Cairo, in Baghdad, in Constantinople, or to some little village in Palestine or Algiers, we believe that the Grace of God will touch those hearts; will find an entrance for the Word of Life. Unknown to each other, the one who prays and the one who speaks are comrades in the fight, fellow laborers in God's Harvest Field.

Even as the hard ground in ploughed for many days before the seed can be sown, and before the showers that water the earth can bring forth its fruit, it may be that we, too, must pray on during many days for the softening of the hearts of the Moslems until they are ready to receive the Words of Life, and drink in the manifold grace of God.

We especially owe it to them to pray at the present time. Their political power is passing away. There must be a deep disappointment in their hearts that their prophet has given them no help or support, and they have ceased to expect it. How hard for them to turn to the Lord of their enemies. Nothing but a miracle can make them willing to acknowledge our Christ. And yet that miracle can be accomplished in answer to the prayer of Faith offered by those who fain would win them to be brothers in the family of God.

Our Fellowship numbers now some six or seven hundred members. We have not yet found out our best means of

intercommunication—circular letters are sent occasionally. War and distance have made secretarial work somewhat disjointed and spasmodic. But it is our hope to conquer these difficulties, through finding friends who can help us in the many different countries represented, and that we shall be guided in the best and wisest methods of carrying out our purpose.

It may be that "The Fellowship of Faith for the Moslems" is to do a specialized work akin to "The Student Volunteer Missionary Movement". The Student Volunteers offer themselves to win the whole world for Christ in this generation. We offer ourselves to win the Moslems to Christ, both those of us who go, and those of us who stay. Our aim is to help each other in accomplishing this work.

Our leaders are the Right Rev. Bishop Stileman, D. D., who for many years a C. M. S. missionary in Persia; and Rev. S. M. Zwemer, D. D., of Arabia and Egypt. The members meet from time to time to decide upon matters relating to the fellowship. At present we seek only that prayer should be made continually for the Moslem World, but we hold ourselves in readiness for whatever forward movement our Heavenly Leader and Commander may plan for us. We are only at the beginning of this new venture. It is one in which we set ourselves steadfastly to win the Moslems to Christ, by faith in our Faithful Lord.

ANNA VAN SOMMER,
Fairhaven, Palais, Ramleh.

June 30th, 1917.

Hon. Secretary of "The Fellowship of Faith for Moslems".

Acting Hon. Secretary, Miss Frances Barnes, Uphill, Kendal, England.

For America, Mrs. James Montgomery, P. O. Box 888, New York.

Note:—The above has been written especially for the Magazine by Miss Van Sommer and it is the hope that all the readers of our Magazine will enter into this "Fellowship of Faith for Moslems".

M. FINNEY, Editor.

**PROGRESS OF CHRISTIAN EDUCATION
IN EGYPT.****A Life Sketch.**

We hear from visitors and others a statement like this many times: "Does Christian education pay in Egypt? does it prepare the people to live clean, pure, upright Christian lives?" When I am asked this question I invariably and promptly answer, "yes, it does pay".

My first year in Egypt I went to a village not many miles from Assiut, where, in a town of five thousand inhabitants, I found only one family from which a daughter had been in our boarding school. Most all the people lived in one-roomed huts, with the sheep, goats, chickens, turkeys and pigeons all huddled together on the ground floor and overflowing into the street or passage way. In a series of visits made among these people, the dwelling place of this pupil was the only one that was swept or showed any attempt at cleanliness. Today, if you go with me to the new home of this girl, who has had some years in our school, you will find her living in her newly ordered home in quite a different manner. With her husband, himself a product of one of our schools, they have made their home the center of Christian teaching and example in that large village.

A great change comes in the home life of the first, and especially the second generation of Christian enlightenment, but it is ours today to see results to the third and fourth generation of evangelical teaching in our schools at Assiut.

I have in mind just now a girl whose grandfather was one of the first converts of our Mission work in Egypt. Her grandmother was married at nine and her mother at thirteen, but thanks to the influences of Christian civilization she was not married until she was twenty, a year and a half ago. While in school her sweet, loving disposition won her to all her teachers at once, but not until she was graduated and was separated from us did we fully realize what a rare spirit she was in our midst.

Every thing of value she learned at school she contributed unreservedly to

the home life, and owing to the thriftiness of her grandfather and the prosperity of his family, she was able to pay for the special course that in recent years has been prepared for those of means.

Without mentioning her good work in the prescribed Arabic course that all the girls must take, she excelled all her classmates in the English course, taking up during the last two years the study of Tennyson and Shakespeare. She also carried the study of French and of music along with the two courses as electives, so that when the program was being prepared for the commencement of her class, of course Rosa must play; she must have the English essay; she must have the French recitation. So proficient was she, and so unassuming in her manner, and so great a favorite with both her classmates and her teachers, that we felt her graduation was a great strain upon her nervous system.

It was a pleasure to go to her home during her student days and see her preside at the piano more and more successfully each year, and to hear her, and her three growing brothers, sing together their favorite songs. Their home was, indeed, a happy one, and when she was married three years after her graduation, it was to establish one of the happiest homes known in these parts. You would not find a better host or hostess anywhere, with such ease and thoughtfulness do they dispense their hospitality.

When the Student Volunteer Movement was undertaken six years ago in our school, Rosa was one of the first to offer to go to a destitute section of the city each week and conduct Gospel meetings. This she did with her sweet little mother, who is often taken for her sister, as chaperon, until men were attracted to the meeting, and the father and husband naturally objected to their being exposed to that phase of mixed society.

In Domestic Economy she excelled—learning not only the ordinary simple cooking and housekeeping taught all girls, but with others of her station having also the making of cakes and candies,

and other home touches added to her accomplishments. I can testify to her success in this line from my own experience on various occasions.

Her sense of humor and love of fun is very marked. Last spring when her brother, a law student, was home for Easter vacation, she invited us, with him, to spend an evening at her new home. She took great pleasure in telling us of the April Fool joke which she played upon her beloved Alfred. One day, instead of making the chocolate drops he loved so well, she selected some dark brown clay and moulded it into even balls, covering each with tinfoil, boxing them up neatly, and locking the box in her candy drawer. When her brother came home he said, "did you make any candy today, Rosa?" She said, "Yes, Alfred, but you can't have any." He said, "but I must have some." "No," she said, "don't you dare to open that drawer. I am not going to let you have one bit." He paid no attention to her entreaties which she kept repeating and strengthening, but proceeded to find the key, open the drawer, take out the box, open it, and, as he held one of these "delicious" morsels before his teeth, ready to taste, he said: "See, see, I did get the chocolates in spite of you. Now what do you think? You *will* hide your candy from me, will you?" All this time she continued entreating and threatening, and begging her mother to interfere to save the candy. A moment later, when he retreated, trying to extract the brown mud from his besmeared mouth, the victory was won, and she loves to tell how she got ahead of her big brother.

I need not say that this only daughter was the pride of her home, and that now that she is the queen of the new home which she has made with her husband. Last winter when a little daughter came to live with them, the trained nurse from our hospital in attendance said, "she is an ideal mother".

I trust that fifty years from now many such homes may be found as a result of the seeds that are today being sown in the first generation. The longer Christ-

ian education prevails in a family the more willing the fathers become to spend more money on their daughters' education. Hence now we find our quarters entirely too crowded to develop the Normal Training and Domestic Science departments as they should be developed, to say nothing of the dreadful experiences we have every term trying to find places for eighteen teachers to instruct the pupils with only eleven rooms in which to do it. How are we managing these last ten years? A class in the drawing room; a class in each of the four diningrooms; classes in bedrooms; a class in each of three hallways; a class or three under the grape arbor (if it happens to be winter), and the heat of the sun can be endured; a class on the front porch, with school traffic going through the middle of it; a class in the office, it may be, with a case of discipline going on at the same time, or an unusually ambitious parent insisting upon having his daughter enter the boarding school (though he is told repeatedly that there is neither the required bed nor the space in which to set it).

The permission has this year been given to solicit funds for a larger building in which to develop this very important branch of educational and evangelistic work. Perhaps you have a small contribution for the work of Christianizing and Evangelizing the girls of Egypt. The mothers, the school teachers and the women evangelists of the future must be educated women, and no where else can they get evangelical Christian education in this land than in our Mission Schools?

MARY WORK.

Note:—Miss Mary Work has given many years of faithful work as a teacher of English in the Special English Department connected with the Girls' Boarding School in Assiut. We are pleased to have the above sketch from her pen, for in addition to the value of the contribution itself showing up as it does the value of Christian Education, it shows the value of a consecrated teacher.

—Ed. for Egypt.

NOTES FROM THE TANTA GIRLS' SCHOOL

One of the pleasing things that took place at the close of the school in June was the recitation of the "Helen Gould Selection" of Scripture verses by eight girls of the Fourth Year Class. Rev. R. W. Caldwell and Rev. Michael Solaama were present and conducted the recitation. They expressed themselves as highly pleased with the work of the girls. Two of the eight were Mohammedans and one of them was fasting the Fast of Ramadan on the day on which she recited the verses. A well-bound Arabic Bible was presented to each of the girls as a reward on the following Sabbath morning in Sabbath School.

I heard an interesting incident recently about keeping the Fast of Ramadan the truth of which was vouched for by one of my friends: A certain Mohammedan woman wished to receive the merit of observing the Fast without causing any discomfort, so she got a donkey gave it a room in her house and proposed that it would keep the fast instead of her. So during the day time while she ate and drank at her ease, she would give the donkey nothing either to eat or to drink. Then she prepared the very same kind of food that she would have eaten had she been fasting and when the canon at sunset announced the time for eating, she gave this food to the donkey and water to drink. During the night she saw to it that the donkey was fed the three times and had all of the water it wanted to drink. In this way she thought she had kept the fast and won the merit of the faithful.

Our graduating class is to complete its work and the graduating exercises take place sometime the first of December. There should be ten in the class if all continue to the end. They are having extra work because we are changing the school year to conform to that of the calendar year so that it gives them four months more of study than they need to complete our six-year course. I think the change will prove advantageous in every way.

The prospect for the coming year which opens on September 3rd is bright.

The boarding department grows more popular every year. Last year we had to refuse some admission who sought entrance as boarders and this year even more. We have had to raise our school fee, too, on account of the high prices of living.

We are praying that God will make this year one in which He will be pleased with the results.

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

AM I ASHAMED TO PREACH THE GOSPEL IN INDIA?

A year ago this summer I was attending a family reunion. At this time I was definitely planning to sail within a few months for India. Here I met for the first time one of my far distant relatives. He was an avowed disbeliever in Christ, and if I remember correctly, was an out and out atheist. Hearing that I was about to go to India as a missionary, he seriously took me to task—not so much for the "wasting of my life" in such service, as from what to him was the righteous viewpoint of the Indian. "Are you not ashamed to go over to that land and try to persuade those people to give up their gods and religions, which have served them for so many centuries, and try to get them to accept Christianity, which is no better, and for which you have no stronger basis of belief? They are contented with Hinduism and why should you enter into their lives to disturb their peace?"

At that time, in my experience and theoretical study, I passed over this question with little consideration except to think of it as coming from a fanatical atheist who knew nothing of real conditions in that land, and consequently was of no weight. Christianity was the only religion I had ever had to deal directly with, and it seemed impossible to conceive of any having a real faith in any other. Yes, they might delude themselves into a belief that they believed, but that it made much difference in their daily lives I would not admit.

Again—on my voyage across the Pacific, on my way to India—I was as-

signed to a cabin along with a man who had spent a total of seventeen or eighteen years in this far east as representative of a large business. This same discussion, such as I mentioned above, came up. He with his personal acquaintance with the fields, maintained the same position as my far distant relative. He declared himself in favor of the educational, business and other reforms, but when it came to religion he questioned my right to meddle with that. Their religion was suited to them better than ours could be; they had many beautiful customs and rites, many of their family and social relationships were superior to our own, even in America. This discussion made me think more deeply than the other, because I had on the opposition the weight of one who had seen these people and lands with his own eyes, while I had seen dimly through description and picture. I drew on what I could remember of Mission Study material, and stated my youthful convictions of the universal superiority and necessity of Christianity. We separated, neither of us probably having changed one opinion in our convictions.

Then I arrived in India itself, and, though of course not having any definite work assigned beside the language study for this first year, yet I couldn't but see and find out some things concerning these people. And from these incidents I must confess that the question raised by these two men has again and again been asked of me, not by an outsider, but within my own brain, "What better have I to offer these people in the way of religion than that they have? Can I make them more contented?—better satisfied than with what they have?—can I create in them any higher degree of devotion to religious principles than what I see in practice about me?—ought I not to be ashamed of myself for trying to meddle in their religious convictions when they are found so faithful in the observance of their practices?"

During my first month or two in Sialkot, while studying with our munshi (native language teacher) who is a Hindu, a coolie came near with a cart full of meat for use in the school. The "mun-

shi" with very evident disgust with our having anything to do with the practice of eating meat, turned away. I considered that probably this was put on as a little act of self-righteousness, for our benefit, such as the Pharisees in Christ's time used to assume in order to impress the publicans and sinners. It had not impressed me as a matter of sincere religious principle to be rigidly observed when none was watching or when it should cost him discomfort to practice. Yes, I did know from Mission Study that these rules were observed by them very regularly but the sincerity of their belief in such religion and their willingness to sacrifice for it had not yet been proven to me.

This summer we have been up here in the "Hills" for language study in a much more temperate climate than that of the plains. As recreation and rest from continuous study—when the rains would permit—sometimes we have taken long tramps over these beautiful hills, in sight of the snows of the Himalayas.

One time a party of five or six of us young fellows started on what we hoped to be a two days' "hike" to the top of a peak seen across the river from here. As is customary here, we took with us coolies, each man carrying on his back a load of fifty or seventy-five pounds of food, bedding, etc. Because we had often to wait for them we were compelled to camp far below the top, during the first night. For the next day our calculations were that in three hours we ourselves, could reach the top, and the coolies in in six hours. So we breakfasted early—we by ourselves and the coolies in the village where they spent the night. But as is very often the case, man's calculations fail, and it was 3:00 P. M. before we arrived, and after dark, almost 9:00 o'clock, when with our own aid on the last lap, the coolies arrived. We had had practically nothing to eat since the early breakfast, and the coolies were in the same condition, with the additional fatigue of conveying our baggage to such an altitude. We were almost famished and quickly began our combination dinner and supper. The coolies had their own flour with which to make their

"chapaties" (flat bread cakes), but they had not gotten any water on the way up. We offered them any of the food we had, but tho they were even hungrier than we, they disdained it. We offered them of our water, but they disdained that also. They were Hindus, and to them, even tho coolies, our food, or anything we had touched, was unclean and unfit for their food. In that almost starved condition they sat around the fire, watched us satisfy our own enormous appetites, then each pulled up his blanket, and they huddled together for the night around that little campfire on the top of the mountain. The next morning we breakfasted to our full satisfaction, and again they refused to accept a single bite of our food or swallow of water. They shouldered their loads and started the descent and it must have been 9:00 A. M. before they arrived among any of their co-religionists, and could, with purity of religion, break their fast of over twenty-four hours.

I wondered how many of us fellows—who were mostly trained ministers of the gospel—could resist with the same steadfastness what would be to us equal temptation or defilement, as did these poor, half-starved, illiterate coolies. And yet, we had come out here to supercede their religion with ours. Did we have that which was of sufficient value, or should we not be ashamed of ourselves for such an attempt?

Another day we had been to the bazaar and, as is the custom here, we hired a boy coolie with his basket on his back to carry our things home. This boy of twelve or thirteen years was exceptionally sociable. His broad grin was really very attractive, and we had much fun in exercising our scant knowledge of Urdu, and getting him to make ludicrous attempts to pronounce certain English words. The topic of broken conversation drifted to foods, and we asked him if he ate this or that, and finally if he ate meat. As we expected he answered at once that he did not, and we thoughtlessly went on by telling him how good the different kinds of meat were, and, to a slight degree at least ridiculed him for not eating it.

Then his grin faded, and his boyish face became sober, and he answered: "But it is a part of our religion". That was a sufficient rebuke to sober us, and this time also, I considered, "can we show them any greater examples of fidelity and obedience to our religion which we profess is so much superior to theirs?"

Ought I not to be ashamed of myself for coming out to this land where people have for so many centuries had their own religions, and try to displace these by Christianity? My answer to this question, yet, whether asked by the far distant relative, by the steamer-cabin-companion, or by my own consciousness after seeing them, is a most emphatic "No!" I am not ashamed of the Gospel of Jesus Christ, nor am I ashamed to preach it to these people who have so many religions of their own, that they do not want any other. And my reasons for such an answer lie in some other visions of these people themselves.

This same "munshi", who was so disgusted with the sight of meat, when I asked him, confessed that his religion did not satisfy him. My religion, my faith in Jesus Christ, does satisfy me completely.

Again this "munshi" when, as a part of our day's study, had read of Christ's promise that "greater works than these shall ye do", asked to see a miracle of the Christian Church in these days. I did not have to go far to find one that even to him more than satisfied the terms of the text. I mentioned Maula Bukhsh, the Head Master of our Sialkot High School—a fine, polished, Christian Indian gentleman, and asked, "Is not it a greater miracle that God could take one from the outcasts—one whom you would not let touch you—one whom you would consider as beneath your notice, and make of him a Maula Bukhsh?"

This gives me, as one of the many reasons, but one which in itself is final with me, the emphatic "No!" that I stated above. There are a half dozen Christian Indians, within my own limited acquaintance, of just such character, that one look into their faces contrasted with those from whom they came, is enough

to arouse in me the cry, "I shall never be ashamed to preach the Gospel of Jesus Christ to any people, and do all within my power to induce them to forsake their religion and accept the 'Savior of the World.'"

REV. EMMET ALTER.

THE LANDOUR LANGUAGE SCHOOL

As you have doubtless heard the missionaries' first year is given over to language study, and they are not given any regular work. They are usually placed in one of the more central stations and as many together as possible so that the problem of suitable "munshies" may be more easily solved. That sounds quite simple and really rather pleasant. It is perhaps, passed off with the thought, "Yes, poor things, they must have a short breathing spell before they begin work." Little do you realize the tearing of hair, etc., which those words "language study" involve. No sooner does the poor new missionary learn the meaning of a word and thinks he can now use it in all its constructions than to his horror he finds out that it has a score of other meanings. Then he finally *does* get a fairly good knowledge of Urdu, when lo! he has to start in with Panjabi, and then, saddest of all, when he tries to use the above perfectly good Urdu or Panjabi on a villager, he is very likely to be stared at in blank amazement to be told, "I do not understand English".

Well, the language must be learned if we are going to do even a small part of what we came out for. And the thing to do is to find out the best and easiest way to learn it. For some years the plan of having a joint summer language school in the hill station of Landour has been tried and as many missions as wish can join. Each mission is supposed to provide an instructor, and the members of the mission that does not provide a teacher are charged tuition. In this way the running expenses of the school are provided. Besides the missionary instructors, several Indian "munshies" are employed and classes are conducted in Urdu, Panjabi, Gurmukhi, Hindi, conversation, reading, grammar, and

even singing of Indian songs.

This year, at different times, there have been eighty-one students in the language school, representing eighteen missions, while three independent missionaries have attended. The Landour school also has a branch in Mussoorie, about two miles away. Eleven students are registered there. The school is a great help in many ways, as it gives one the benefit of class work with all that that means. Of course some work has to be done with one's own "munshi" besides.

LOUISE E. SCOTT.

ZAFARWAL.

It should not be told aloud, but the missionaries in Zafarwal were plainly discouraged. Of course this was very wicked of them, and they should have known better, but they could not see it so just then. They had some disheartening experiences as they had toured the district the previous winter. Had not many of the Christians been poorly taught? Some had even declared that their teacher had visited them only two or three times during the whole year. (We shall not mention here the many who had been well taught and had made real spiritual progress). The Christians in one place were quite at odds with one another and with their teacher, who had refused to pay due respect to the man who was counted a leader among them.

Men came frequently with complaints against their fellow Christians—girls had been bought and paid for but instead of being turned over to the rightful owners had been resold to those who were able to pay a higher price for wives for their sons. A mission school teacher had actually been the medium through which such money had been paid, and that to the wrong person. Girls already married were being detained at home by their parents.

Now the question was—should we hold a Bible School for the workers? Had not Mission money been paid year by year to bring these men and their families into Zafarwal for Bible Schools, and what had been the results? So it went on for several days, but before the de-

ciding time came, we began to see things differently. The school was held in July. The workers came bringing not only their families, but their ponies, cows, calves, hens and chickens, as well.

One family lived so far away on such a bad road that we could not afford the luxury of an oxcart for them, so the wife and three children rode a pony the fourteen miles and the husband walked. Expenses must be kept down, you know.

The little son of another family fell under the cart on the way, the wheel seemed to pass right over his body, but he was taken up quite unhurt and his mother put an extra rupee in her Thank-Offering when the time for the meeting came.

But of the School: We enjoyed the help and inspiration of two of our fellow missionaries. We studied Hebrews in the classes and our faith was strengthened. We rejoiced in the wonderfully good Children's meetings conducted by two Indian Sisters. We were helped by the plain, earnest messages given by God's servants in the power of the Spirit.

With so many families gathered on the mission compound, quarters were necessarily cramped and somewhat uncomfortable; the wet season was coming on and we had several rainy days, but there were no complaints and no fault-finding. Every one seemed happy to be there, and a spirit of love and good fellowship prevailed. A number of the mothers present seemed to get a new realization of the necessity of more careful training of their children. One said: "In the future I am going to teach my children a verse and have them pray every night; hitherto they have gone sleep when and as they pleased and I have paid little attention to them."

The Communion of the Lord's Supper, together with the presentation of four little ones in baptism, made the closing Sabbath service a most impressive one. The last session of the school took the form of a testimony meeting. Until that time we had not realized how much it had meant to the workers, and we hope to be reminded of this meeting if we are ever again tempted to be discouraged.

NANCY A. HADLEY.

NEWS ITEMS

We have had another wedding in our India Mission. On August 21, 1917, Mr. Charles A. Stewart and Miss Jeannette Hopkins were married in "Redburn", Landour. The old proverb about obstructions in the way of "true love" seemed fitting in this case. Mr. Stewart, son of the Rev. Dr. Stewart of the Covenanter Mission in Latakia, Syria, has been teaching in the Mission school in Cyprus for five years, having also spent about a year in India, where he has come again to work with us, and, incidentally to marry Miss Hopkins.

In these war times, difficulties are met in trying to travel, and in coming to India Mr. Stewart had his share of them. He finally reached Bombay the 31st of July, expecting the wedding to take place early in August. But some one of the various officials who have to do with passports, permits to enter India, and such papers, had neglected a bit of "red tape" somewhere, so Mr. Stewart was detained in Bombay while the authorities hunted up the delinquents and had the omission made good. Eventually he arrived here the 15th of August. Meanwhile it had been learned that none of our own half dozen ministers who had come up here had the proper license for this Province, and a Presbyterian missionary was secured. Then some anxiety arose as to whether or not the proper notice of the intended marriage had been posted in the proper place, viz: the Magistrate's office in Dehra Doon. Finally all the obstacles were removed, and only the "weather man" had to be propitiated.

And the wedding took place on a sunny day, a rare day indeed, in the midst of many others filled with rain and fog and clouds, and the bride was lovely in a crepe de chine and chiffon dress sent by her mother and sister from home. How we wished that these dear ones could have been present on this happy occasion.

Time and space will not permit a full account of the festivities. We know that you with us will pray that the light from this happy home may bring light to many in the surrounding darkness.

EDITORIAL

MRS. GEORGE M. MOORE,
EDITOR,
XENIA, OHIO.



THE NEW SUBSCRIPTION!

During the month of December it is the purpose of the Women's Missionary Magazine, Editorial Committee, to invite the women of the United Presbyterian Church to include in their "Holiday Gifts" a subscription to the Women's Missionary Magazine. There are many reasons why we feel we should insist upon a canvas of every Congregation in behalf of our effort to circulate the Magazine.

The best endeavor to give a good missionary periodical must be followed with the interest of those who admit its usefulness, its necessity in our Missionary study. We are planning to distribute many sample copies, to obtain a larger number of readers.

You are planning to have some current literature for the year. Every home should make good reading a special feature in the exchange of gifts. At this season of the year you are to have opportunity to provide your reading for the coming year. You will certainly consider it due your own Missionary periodical to give it a foremost place in your list of reading. Also we are asking the favor from our readers to assist the editor of the Magazine in the distribution of sample copies.

* * *

I was so happy while in the home of the editor of the Women's Missionary

Magazine, just lately, to find that several who had promised at the Missionary Institute (just closed in the west) to send TEN names of those who could and should take the Magazine, had fulfilled their promises. I hope that all who promised will do so in time to help secure for the New Year, 1918, the ONE THOUSAND new subscriptions that will be of two fold value, a benefit and a necessity, to the woman who will subscribe and an inspiration and encouragement due the untiring labors of the Editorial management of the Women's Missionary Magazine.

Send promptly in order that many new subscribers will be included in the Christmas giving this year.

Very sincerely,

Mary J. Campbell.

* * *

CARDS FOR CHRISTMAS.

A Prayer for World Friendship, by Harry Emerson Fosdick.

A Christmas Message for War Time, by Lucy W. Peabody.

Price 5 cents each; 50 cents per dozen; \$3.50 per hundred, envelopes included.

Order from World Alliance for International Friendship, 105 East 22nd Street, New York, City.

Or we shall be glad to provide these to the Boards for sale directly by them at the above prices in quantities.

DAY OF PRAYER.

Of the Federation of Women's Boards of Foreign Missions, Friday, January 11th, 1918.

The Executive Committee of the Federation of Women's Boards at its meeting in New York City, October 5, 1917, appointed Friday, January 11th, 1918, as a Day of Prayer for Foreign Missions. All Women's Missionary Organizations—demoninational and interdenominational—are requested to observe it IN TRUTH as a DAY OF PRAYER. Never was intercessory prayer more needed than today, when the world is full of suffering and sorrow.

The hours to be observed are from 10.00 a. m. to 4.00 p. m., the noon hour being optional. In the past, when the noon hour has been set apart for a special service of humiliation and confession, rich blessings have been the result.

Outline of Program—Topics.

10.00—11.00 a.m. Praise and Thanksgiving. Scripture: Psalm 100:1-5; Psalm 145:1-10.

11.00 a.m.—12 m. Mission Work and Workers in all lands. Scripture: Col. 4:24; Eph. 6:18, 19. II. Thess. 3:1, 2.

12.00—1.00 p.m. Prayer for the Spirit of Humiliation and Confession. Scripture: Jas. 4:10 I. Peter 5:5,5. Isa, 57:15; Psalm 51:1-13.

1.00—1.30 p.m. For Native Church and Union Colleges for Women. Scripture: Mark 6:34-37 first clause.

1.30—2.00 p.m. For Home Church. Scripture: John 17:9-11, 15-26.

2.00—3.00 p.m. For Nations at War. Scripture: Isa. 32:17,18; Hosea 10:12; Psalm 46:8-11; Isa. 2:4.

3.00—3.30 p.m. Young Women's Hour. Scripture: Eccl. 12:1; Prov.8,17; Psalm 144:12.

3.30—4.00 p.m. Quiet Hour and Re-consecration. Scripture: Jas. 4:8; Heb.

10:22; Rom. 12:1; I. Chron. 29:5 last clause.

Order copies of Miss M. H. Leavis, West Medford, Mass. Price \$1.00 and postage 100 copies, or 15 cents per dozen.

Mrs. Mary Clokey Porter, Pittsburgh, Chairman; Mrs. DeWitt Knox, New York City; Mrs. W. F. McDowell, Washington; Mrs. Moses Smith, Chicago.

Committee.

* * *

The outlined program above shows the greatest amount of thought in its preparation.

This call to prayer is most urgent and necessary. The world catastrophe demands our deepest humiliation and confession for our sins.

Gods own people do not take the conditions to heart. We need a day on our knees asking for forgiveness and pleading for mercy without any excuse for time and opportunity we will meet throughout this nation in our several places for worship and in every place in this land call women to the house of prayer.

Ask for God's blessing upon this "Day of Prayer." January 11th, 1918.

Give notices, large publicity. Invite the entire congregation.

Send for the program at once to avoid delay in your preparation. Send direct to Miss M. H. Leavis West, Medford, Mass.

Preparations for Day of Prayer.

Organize neighborhood circles to pray for God's richest blessings upon the "Day of Prayer" and remember it in the prayer closet and at the family altar—that thus it may prove the very "Gate of Heaven" to all who participate in it. Select appropriate songs of praise and have a good leader. See that leaders have programs in advance.

A number of Statistical Reports remain unsold. Every Presbyterial Officer should have a copy of this report. Pa., and secure a copy before the supply

Send fifteen cents to the Literature Department, 904 Ninth St., Pittsburgh, Pa., and secure a copy before the supply is exhausted.

Every society should have a copy of the Statistical report.

Mrs. D. J. Brown.

Statistical Secretary

* * *

The 1918 Temperance Calendar compiled by Mrs. R. C. Morton, Temper-

ance Secretary of the Women's Board, is now ready for mailing.

The calendar is one of the best published. It has information needed in every family. We urge the readers of the Women's Missionary Magazine to order the Calendar from Mrs. R. C. Morton, 2020 Perrysville Ave., N. S. Pittsburgh, Pa. When sending for the Calendar you must enclose six cents in stamps to pay for the cost of sending. The Calendar represents a great deal of work and time and the least one can do is to order it promptly and remember THE POSTAGE, SIX CENTS.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE REPAYMENTS.

July, 1917.

Montrose Ave., Chicago, Ill.....	\$ 40.00
Oneonta, New York.....	27.75
Donora, Pa.....	23.00
Woodlawn, Pa.....	80.04
Monroe Memorial, Akron, Ohio.....	49.95
Riverside, Cal.....	55.50
Hutchinson, Kansas.....	46.98
Zenith, Kansas.....	22.50
Schenectady, N. Y.....	130.00
Woodruff Ave., Indianapolis, Ind.....	55.50
Benton Lawn, Kansas City, Mo.....	34.50
Gary, Ind.....	53.00
Waterloo, Iowa.....	233.00
Fairhill, Philadelphia, Pa.....	9.00
Boulevard, Philadelphia, Pa.....	82.40
Cincinnati, Ohio.....	30.00
Conway, Pa.....	83.25
Prosser, Wash.....	44.40
Military Ave., Detroit, Mich.....	80.04
Harvard Heights, Los Angeles, Cal....	69.38
Chariton, Iowa.....	22.20
Roosevelt, Okla.....	30.30
McClellan Heights, Davenport, Iowa..	24.98
Farrell, Pa.....	80.48
Albia, Iowa.....	69.38
Arkansas City, Kansas.....	82.09
San Antonio, Texas.....	83.33

\$1644.20

PARSONAGE REPAYMENTS.

For August and September.

Ingleside, San Francisco, Cal.....	\$ 37.47
Barstow Colony, Cal.....	41.63
West Side, Monmouth, Ill.....	83.25
Eighth, Chicago, Ill.....	60.00
Waterloo, Iowa.....	50.00
Middletown, Ohio.....	225.00
Rock Island, Ill.....	90.00
Assiut, Egypt.....	442.06
East Mansfield, Ohio.....	27.75
Burlington, Wash.....	94.36
Third, Spokane, Wash.....	63.85
Tulsa, Okla.....	49.95
First, Cincinnati, Ohio.....	60.00
Jetmore, Kansas.....	13.88
Forest Ave., Bellevue, Pa.....	83.25
Third, Seattle, Wash.....	58.86
Ontario, Oregon.....	58.86
Omaurman, Sudan.....	194.25
Canton, Ohio.....	69.38
Creston, Iowa.....	55.50
Long Beach, Cal.....	69.38
Ewart, Iowa.....	19.43
Second, Spokane, Wash.....	62.50
Montrose Ave., Chicago, Ill.....	20.00
Guthrie, Okla.....	55.50
Fairhill, Philadelphia, Pa.....	43.25
Manhattan, Kansas.....	52.73
Trenton, Ohio.....	69.38
South, Omaha, Nebr.....	55.50
Woodruff Ave., Indianapolis, Ind.....	30.00
San Antonio, Texas.....	83.33

\$2420.80



THANK OFFERING

EDITED BY MRS. MARY OLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.



THE UNDONE THINGS

'Tisn't the things you do, dear,
It's the things you've left undone,
Which gives you a bit of heartache,
At the setting of the sun.
The tender words forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight.

The stone you might have lifted
Out of the sister's way,
The word of heartsome council
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle, and winsome tone
That you had no time nor thought for
With trouble enough of your own.

These little acts of kindness
So easily out of mind,
These chances to be angels,
Which every mortal finds,
They come in night and silence
With chill, reproachful wraith,
When hope is faint and flagging,
And a night has dropped on faith.

For life is all too short, dear,
And sorrow all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone;
Which gives you the bit of heartache
At the setting of the sun.

—Margaret E. Sangster.

LEST YOU FORGET!

It is the time of the year that the Missionary societies are holding their Thank-Offering "ingatherings", and the Thank-Offering secretaries are taking note of results. These "results" are just what your general Thank-Offering secretary wants on the filled in Thank-

Offering blanks—one from every society in the denomination that has taken up an offering for 1917.

One year ago 282 societies failed to give reports on the blanks—and thus, everyone who failed to do so, helped to weaken the annual report of the general secretary to the May Convention.

Is it right? Is it fair, to thus cripple the department that is so necessary for the support of the work under care of the Women's Board? Every society should be willing to do its full part toward helping to make the Thank-Offering work a success. No one person can do it if her helpers are careless and indifferent in regard to the work. The societies that returned the Blanks on time with excellent reports, numbered 1,342, and surely God will reward them for their promptness and faithfulness.

All blanks should be forwarded to 905 Publication Bldg., Ninth St., Pittsburgh, Pa., early in January. Where the "ingatherings" are all held before the middle of December there can be no good reason for not sending the reports in within the time limit.

Last year's report was the best in increase of gifts, and in numbers of Senior and Junior Societies on the honor roll, in the twenty-nine years of existence of the Thank-Offering Department of the Women's General Missionary Society.

All this goes to prove that societies are each year reaching a higher standard of service and of giving gifts of gratitude to their Lord, which is most encouraging to all who are interested in advancing the Thank-Offering work.

Earnestly pray that this year, 1917, may find the women of our United Presbyterian church—the full 80,000—working and giving "as the Lord has pros-

pered them" for the building up of His Kingdom.

A NEW APPEAL

Mr. Hoover aptly illustrates by his figures in connection with the conservation of wheat and sugar and meat in the homes of the nation, what can be attained by the co-operation of large numbers of people.

What about the 80,000 women of our United Presbyterian Church, who, when they placed their names upon the roll of Christ's followers, pledged themselves to help support His cause in the world? The Mission cause in our homeland and in India, Egypt and Sudan, call for more financial help now than ever before. Shall we as women of the Church heed the call? What of the *special work* for which the women of the Church are responsible?

Do you ask, "what is the special work"? For an answer, read the following message which some societies sent out with the Thank-Offering envelopes this year to their members:

A THANK-OFFERING MESSAGE

The General Assembly has given into the care of the women of the Church, without any appropriation for its support, the following work for missions:

In the three foreign fields—India, Egypt and the Sudan—the salaries of 92 women missionaries, 4 hospitals, 7 dispensaries, 14 day and boarding schools, and the salaries of 75 native Bible women, at an annual cost of about \$122,000.

In the home land—the salaries of 82 missionaries laboring among the Indians, Freedmen, Immigrants, Mountaineers and the spiritually needy in connection with city missions, with the maintenance of school buildings, churches, teachers' homes, girls, and boys' dormitories, domestic science halls, hospitals and farms, at an annual cost of \$60,000.

The entire parsonage work—171 mission congregations in 13 states have been assisted through money loaned at a low per cent for ten or twelve years.

Through the Ministerial Relief fund, from \$500 to \$1,000 is given each year to families of disabled and deceased ministers.

The support of this special work is wholly

dependent upon the voluntary contributions of the women of the Church and the Thank-Offering.

This year, 1917, marks the thirtieth milestone of the Thank-Offering Department of the Women's Board. In the celebration of this thirtieth anniversary every woman and young woman whose name is on the roll of our United Presbyterian Church, should have a part in it. God's invitation to you individually is—"Come near and bring Thank-Offerings into the House of the Lord."

Each year requires more workers; more workers mean more salaries; more salaries mean larger contributions and more liberal Thank-Offerings.

The aim of the Women's Board is to secure before December, 1917, full \$100,000. The work greatly needs this sum and you who read this message need the blessings which God bestows upon the grateful givers. Are you ready to practice selfdenial for your Lord's sake to help meet the need?

In these trying days which are testing the character of men and women—when our own nation is in peril, we should keep uppermost in our minds that the missionary work of our Church also stands in great danger.

This is a time for great missionary activity, and never were doors so wide open everywhere for giving "the Gospel to every creature" as today

To withhold our gifts in order to respond to appeals from relief organizations—however worthy they may be, will result in crippling the mission work, for which God holds the women of the United Presbyterian Church responsible.

Reader, will you not plan, through self-denial, to give to God a liberal Thank-Offering as a gift of gratitude for the blessings and mercies He has bestowed upon you and yours?

"Give, and it shall be given unto you."

THANK-OFFERING COMMITTEE.

A CHRISTMAS OFFERING

While the Treasurer of the Women's Board closes her books for the 1917 Thank Offering, on Jan. 1, 1918 the women of the church can accomplish great things for the Lord's cause after having read the above appeal early in the December magazine if they will forward promptly through their society

treasurer a liberal "Christmas Offering of Gratitude" toward making up the full \$100,000 Thirtieth Anniversary Thank Offering for 1917.

CAN THIS BE DONE? YES! Without even the self-denial, Mr. Hoover demands in his wheatless, meatless, and sugarless days **IT IS RIGHT** for Christian women of our church to deny themselves for the hungry Allies, but will they not cheerfully deny themselves this coming Christmas tide to give Jesus their best "Christmas Gift" in order to give the "bread of life" to the starving millions in our own mission fields, who look to us for that which alone **CAN MEET THEIR SOUL'S NEED?** With the many calls for help these war times, some may fail to do what they can because they cannot do what they would. Let not this prevent any one from giving even a small sum as a special "Christmas Offering" if she cannot give a large sum. Think of what can be accomplished, if reader your gift will be multiplied by 80,000, or even by 30,000 members of the Missionary Societies.

Let there come from all parts of the Church a shower of free-will "Christmas Thank Offerings" and keep watch for the rich reward God will bestow in form of a "Very Merry Christmas" to all generous givers.

DECEMBER MUSINGS

The old year is in its closing hours!
What has it brought to me?
HEALTH? Am I grateful? How have I shown it?
FRIENDS? Are they all safe in Christ Jesus? Have I helped to lead them heaven-ward?
PLEASURE? Has it met with God's smile of approval? Did any of it savor of worldliness?
GOSPEL PRIVILEGES? Have I used them in a way to honor my Lord? Have I shared them with others?
MEANS? Has God blessed the labor of my head and my hands? Have I sacredly set apart even the full tithe for the Lord's cause?
LIFE? Have I presented my body a

living sacrifice holy acceptable to God? If not—why not? If God will spare me will I consecrate all to Him in the New Year? Will I?

A THANK OFFERING ALPHABET

- A**—Stands for Aim which we hold very dear.
- B**—Is for Bible which brings us good cheer.
- C**—Is for Convention so helpful to all.
- D**—Is for Delight in answering its call.
- E**—Is for Egypt wandering in sin.
- F**—Foreign Missions, which by God's favor will win.
- G**—Is for Gold which God says "Is Mine."
- H**—Is for Home Missions that falls into line.
- I**—Is for India, so greatly in need.
- J**—Is for Joy that never knows greed.
- K**—Is for Knowledge, all people may gain.
- L**—Is for Love that goes forth in God's name.
- M**—Is for Missionaries, faithful and true.
- N**—For Nations waiting "good news" through you.
- O**—Is for Offerings we love to give.
- P**—Sounds God's Praise that others may live.
- Q**—Is for Quit, God's people must not know.
- R**—Is for Rest, for friend but not foe.
- S**—For Sudan where are souls we must save.
- T**—With glad Thank-Offerings God's people gave.
- U**—Is for Unity which ever spells strength.
- V**—Is for Vice that weakens at length.
- W**—Is for Women ever ready for work.
- X**—For Xercise no one should shirk.
- Y**—Stands for Youth with purpose so fine.
- Z**—Is for Zeal set forth in this rhyme.

WHAT HAVE I DONE?

What have I done for my country in the past twelve months?

Have I prayed for our rulers that they may be men of God and rule in righteousness?

Have I given my time, my strength my means, my sympathy and my prayers for the suffering millions at war?

Have I practiced self-denial in my daily life, for the benefit of others?

Have I done my full part toward hastening the coming of "Peace on Earth" the peace which Christ alone can give?

Am I prepared to meet the responsibilities which await me in the coming New Year?

Am I trusting to my own strength for the preformance of every known duty?

Or am I leaning heavily upon that mighty arm that never fails, His Own?

WHICH?

A TITHING CAMPAIGN

Key-Note:—Bring ye all the tithes into the store house,—and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Malachi 3:10.

GLEANINGS ON GIVING.

(Suggestion to Missionary Societies; Copy on cards and distribute for response at roll call.)

If the ancients without Christ willingly gave one tenth to the Lord, how much more gladly should we who know a risen Lord, with His self-sacrificing life and agonizing death, devote a greater sum to the extension of His Kingdom.

By withholding the tithes, we not only hinder the spread of the Gospel, but we prevent our own spiritual growth and rob ourselves of the joy of finding many ransomed souls on the heavenly shore brought there through our efforts.

If we honor God with our substance He will honor the work of our hands.

Will God stand the treatment of His people in robbing Him of His one-tenth, that which our fellowmen would not tolerate? In mercy can He forgive us for withholding His share year after year? Will not the day of reckoning come sooner or later.

The extent of giving should be until it is a matter of self-sacrifice. Giving "As the Lord hath prospered" should be done honestly, and in the spirit of loving and enthusiastic liberality.

Giving is the Christians first business. It is a business founded on divine law, with love, unselfishness and liberality as fundamental elements.

It is the most glorious and successful business in the world. It yields larger

returns in this life, and in the life to come than any other business and ITS FIELD IS UNLIMITED.

Money ill used is as the net of the spider, entangling and destroying. Money well used is as the net of the "Sacred Fisher" who gathers souls of men out of the deep.

Give!—It is like God.

Give because it is like God.

If God's people would only tithe their incomes and pay Him what they owe, the Church could forever abolish the questionable, unscriptural God dishonoring methods so frequently employed to raise money for Christ's cause.

Then there would be an ample and pure treasurer for the Lord which would present to the world a more honorable and honored Christianity.

IMPORTANT!

The 1917 Thank-Offering account must close Jan. 1, 1918. In order to be included in the \$100,000 offering all Thank-Offerings should be in the hands of the Treasurer of the W.G.M.S., Mrs. J. B. Hill, by that date.

SENIOR LIFE MEMBERS

Oct. 24, 1917 to Nov. 20, 1917.

1. M. E. Hawkins, a member of the Herron Hill W. M. S. By her daughter.
2. Mrs. W. J. McClintock, by Herron Hill W. M. S.
3. Mrs. A. E. Hudelson, Princeton, Indiana.
4. Mrs. David P. Houston, Youngstown, Ohio. By her daughter, Mrs. Geo. Parker.
5. Mrs. O. A. Keach, Akron, Ohio. By W. M. S., 1st, Akron.
6. Mrs. J. A. Mahaffey, Bovina Center, N. Y. By Mrs. J. C. Strangeway.
7. Mrs. Euphemia Kilpatrick, Walton, N. Y. By her daughters, Mrs. Chas. Thompson and Miss Margaret Kilpatrick.
8. Mrs. Sarah Maxwell Slentz, Saxman, Kansas. By her children and the Saxman W. M. S.
9. Mrs. T. A. McNary, Bellevue, Pa. By her husband.

10. Mrs. Lucinda Bennett, New Concord, Ohio. By W. M. S., 1st, New Concord.

11. Miss Druscilla Garden, Warwood, W. Va. In memory of her mother, Mrs. Hannah D. Garden.

12. Mrs. J. French Kerr, Connells-ville, Pa. By J. M. S. of which she is superintendent.

13. Mrs. J. R. Alter, Parnassus, Pa. By her family.

14. Mrs. William M. Ewing, Duquesne, Pa. By her husband.

15. Mrs. T. W. McKee, Sebring, Ohio. By her husband.

16. Mrs. W. A. Matthews, Simnasho, Oregon. By her husband.

17. Rev. W. A. Matthews, Simnasho, Oregon.

18. Ella Adams Work. By friends of the W. M. S. of Homewood church.

19. Miss Mary Pollock, Philadelphia, Pa.

20 & 21. Mrs. E. S. Littell and Mrs. Isabella Sharp. By Rev. E. S. Littell.

22 & 23. Misses Isabella and Margaret Littell, Philadelphia, Pa.

24. Mrs. Deborah Milford, Atlanta, Iowa. Courtesy of her sister-in-law, Mrs. Elizabeth Nelson.

25. Mrs. Maggie Schenck, Red Rock, Iowa. Courtesy of her husband.

26. Mrs. Jennie Nelson McCreight, Tarkio, Mo. By Mrs. Morrison Giffen.

27. Mrs. J. A. Christiansen, Tarkio, Mo.

28. Mrs. Katherine Liggett, Mt. Ayr, Iowa. Courtesy of W. M. S.

LIFE DIRECTORS

W. G. M. S.

1. Mrs. J. W. MacDanel. By her son.

2. Mrs. J. Alvin Orr. By a friend.

3. Mrs. K. C. Johnston. By her son.

MEMORIAL ROLL

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.

2. Capt. John Paisley. By his wife.

3. Miss Mary Anderson. By her sister. Miss Sarah Anderson.

MRS. J. B. HILL, Treas.

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LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 6410 Beacon St., Pittsburgh, Pa.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

**AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT
FAIL TO TRY."**

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.

Miss Edna Jean Giffen, Cairo, Egypt.

Miss E. Margaret Rogers, Frenchburg, Ky.

Miss Eleanor W. Maconachie, Pathankot.

Miss Ruth M. Eddy, Cairo, Egypt.

Miss Christianita Totten, Henderson, N. C.

Des Moines Presbyterial, Elmwood
Y. W. M. S. 15 members. President Miss
Anna Parriott.

Will not all Young Womens Societies do their bit, or better their "two bits" as suggested in one of the articles in the "Corner" this month—towards *All Departments of the Work*? There will be a heavy drain on our resources in America and in our foreign fields. Prices, especially traveling expenses, are "sky-high" Salaries have advance. What satisfied last year cannot meet the demands this year. Liberty Bonds have been well subscribed for, Red Cross is being supported, the Y. M. and Y. W. C. A. are being helped materially. All these extra calls. The church calls for extra too. Will we be loyal to our country and not to our church? Perhaps you have been a "ten-center a month." Try being a "two-bitter." The Y. W. Special needs its "2-cents a week" above other offerings from every member of every Young Womans Society or at least that average. We cannot do this year's work next year or any other year. This year is almost two-thirds gone. What will the end of the year tell?

WHEREIN LIES SUCCESS.

Human brain and brawn have been busy these last three years since war has been on planning this invention and trying out that—why? Simply endeavoring to win the victory. It is a great

thing to have loyalty to country to such a degree that one will bend every effort in its defense. All honor to patriotic citizens of any country. They may be miserably mistaken because of their ignorance in upholding the principles they do, but they are loyal anyway. Oh that same determination to succeed were planted in the heart of every Christian! That the same loyalty were shown to Christ and His Kingdom as is shown to earthly rules and countries.

When it comes to a matter of politics, what will not the politician do to gain his ends; or a business concern, what the aim of the magnate but to push to a successful finish.

Even in less serious matters, behold the tennis king striving manfully and the golfer breaking even the Sabbath law to make himself fit to win! And our lady of "club" fame will journey scores of miles at her own expense to boost her particular club and to learn how to be an even better woman in her line.

Now these things are right in themselves—in most cases, at least—politics, business, outdoor games, clubs, but energy is often misplaced by all of it being invested in the lighter things. Thus a weak morale, a lowering of the best thought are established. Loyalty to Christ and His Kingdom are forgotten until a time of great stress approaches and such are illy prepared, then the woe!

The politician, golfer, and the others succeeded in what they planned for—

How? A very simple way. They set themselves to win and worked at it until they did. The kind of grit that sets its teeth and hangs on is the only kind after all. So often the query comes—how make a society interested; or how get a mission study class started; how make the program attractive; how interest the outsider?

Many methods may be suggested, but the only one that can be counted on is just to buckle down and get the result. Just do it.

We all understand that to accomplish anything worth while in an organization, there must be a leader. Nearly everything that fails to begin or ceases to live does so because of lack of leadership—Why this lack? Why is it that every organization or movement outside of the church has little or no difficulty in securing those who are even anxious to use their untired wings in the strange venture when these same people would run if called on to lead a religious gathering, missionary or prayer in type. There can be only one satisfactory answer. They wanted to do the one and they did not want to do the other. We succeed in what we set our hearts on to succeed in. Sometimes we wonder why our young people are not more anxious to serve Christ; to do the really worth while things. Why do things of the world prove so alluring? Need we wonder when we know how the older professed Christians live? How the leadership in the church is often careless, indifferent?

In one of our inland cities, an elder in one of our churches attends morning service and drives by the church with his family at the time for the evening service to attend the movies! We cannot succeed in the Christian life by any such method. Success comes after earnest work. Oh that we might determine to do the best things and lead only to those places that are really worth while.

"Somebody said it couldn't be done, But he, with a chuckle, replied. That maybe it couldn't, but he would be one who wouldn't say no till he tried. So he buckled right in with the trace of a grin on his face. If he worried, he hid

it. He started to sing as he tackled the thing. That couldn't be done—and he did it."

Ida B. Little.

THE PASSION FOR ACHIEVEMENT.

Who is there that has not heard the call of the little road? We all have felt that irresistible appeal to scale new heights and to reach new levels. The psychologist would tell us that this is simply an outgrowth of the old law of the survival of the fittest. In this age of specialization we are realizing more and more that the person who best fits himself for his work, who works unceasingly with one, and only one, guiding star ahead of him, surmounting all discouragements, is the one who rises above the countless host of average individuals and stands, with a few others, clearly discernible on the heights. This passion for achievement dominates our sub-conscious thought and whether we admit it or not, is behind our every act of every day. How we desire to achieve something upon which we have set our heart! How we strain every muscle and nerve to out distance the other runner!

But how can this passion for achievement fill us to overflowing if there is nothing worth while to achieve. There must be something of vital worth to be achieved before this passion can enter into us and dominate our lives. In our Young Womens' Missionary Societies we have wealth of opportunity for achievement—achievement of the kind which counts, not something which will simply satisfy temporarily, but which will be a joy to us as long as life lasts. At no other time in the worlds' history has there been such a demand for trained young women in every walk of life. Never before has there been such a need for trained young women in lines of Christian service. Humanity is calling us on every side; we cannot help but hear its urgent plea. The Red Cross is making urgent calls to our girls to bring comfort and relief to our soldiers. Here in our own country there are so many calls for social service—to make life

sweeter and better for those who toil, to bring childhood back its rightful heritage of play and happiness. Across the seas the cry of the millions eager to hear the story of the Christ comes more and more insistently. They are calling louder than ever before, and their plea cannot go unheeded. What a world of opportunity for our girls to achieve in a worth while way! The thought of it is staggering.

Are we as Christian girls going to respond to this clarion call? We American young women are of the type that likes to do things. With what zeal we plan and work for our social affairs! Our energy and enthusiasm seems boundless. How often do we find this energy entirely lacking when it comes to doing a little work in our church! How we search the remotest corners of our brains to hatch up some excuse and put it on someone else. Do we realize that we are expending our best energy for things which in a few years will mean absolutely nothing in our lives and that we are giving grudgingly but a paltry mite to work that should be everlasting happiness to us! As Christian girls we need to taste the joy of serving Christ who has given everything for us. If we will do one piece of unselfish work with our whole hearts we will feel the joy which alone can come from rendering service to the Master. We shall realize what a great privilege it is to serve Him and what joy and happiness it brings. If we once feel this joy, we shall be filled with a passion to serve Christ and humanity to the fullest extent of our energy and strength.

If we are especially interested in seeing the church and its agencies succeed, we need not be afraid that others will call us abnormal, over-zealous, or cranks. There may be a few whose stilted vision leads them to view the highest service of life in such a light. However, everyone dislikes the indifferent, non-committal person who stands for no principals. We all admire the enthusiast, the person who believes in certain principals and lives for them. The world is more and more recognizing the worth of the person who serves humanity with his whole heart

and soul. But whether the world gives us any acknowledgment or not, it is our own peace of soul and happiness which alone counts.

Let us take as our maxim, "Man is not responsible for the way he finds the world, rather, he is responsible for the way he leaves it." Let us in our Young Womens' Societies remember that we are not responsible for the way we find our society (for the ruts that it is in) but we are responsible for OUR relation to it and for the way we leave it. We have a strong obligation to contribute in some way toward the development and uplift of humanity. Let us make our contribution the best we can give.

A friend said to Mr. Erastus Pinkley a short time ago, "Well, you seem mighty proud since you gave twentyfive cents to the Red Cross."

"Yassuh," said Erastus, "talk about doin' your bit! I jes' done my two bits!"

Let us, as Christian girls, in our passion for achievement, resolve to do our "two-bits;" and strive and work and live so that our services shall be the highest expression which it is possible for us to render!

Mary Ardrey,
1st Denver E. D. A. Circle.

MISSION STUDY A LARGE INVESTMENT

Perhaps the word "investment" means a liberty bond for most of us. This, we believe, is a good investment and a necessary one, but the investment of which I am thinking is a Spiritual Investment. I have named this investment "Mission Study".

We may compare an investment in mission study to a liberty loan in several ways. It is voluntary on our part; it does not involve a tremendous expenditure of time, labor, study and money; the individual is sure of being benefitted, and the investment gives her an interest outside her own community interests. It is safe. We are looking for just this sort of an investment today. This is evident in the business world, in the educational world, and in every walk of life. Why not in the religious life?

An investment in mission study has been taken by many Christian men and

women and thousands have tried and proved it. They testify that mission study and mission work increases faith and love in God and love for fellowmen. Mission study softens the heart toward those who are less fortunate than ourselves; those who know nothing of the saving power of Christ; those who lives are blasted by sin and who suffer much because they have not the blessings of Christianity. Mission study shows us the power of Christ over the lives of such. It shows that Christ is able to save; that salvation through Jesus Christ uplifts men, brings joy and peace in this life and the assurance of eternal joy and peace. If, then, mission study shows us His divine power and draws us closer to God and to our fellowmen, is it not worth while? Certainly this is the greatest satisfaction possible to attain. Those of us who are not permitted to visit mission stations, either regularly or occasionally, miss very much, the privilege of seeing very wonderful manifestations of God's power over the hearts of men. Let us try to make up for this by studying missions in classes, by reading books on missions and the latest reports from our missionaries.

Are we interested in national affairs and in our government? Are we interested in improvement and progress? If not, we are not keeping pace with our nation. We are not up-to-date. But we shrink from being a "back number". We do keep pace with our nation because we want to. Do we keep pace with Christ's Kingdom and do we want to?

Keeping pace with the Kingdom of Christ necessitates mission study and mission work. It means interest in His work. We must not refuse to study missions, to discuss missions, to pray for missions, to give to missions, to work for missions.

We study missions and our horizon widens to Africa, India, China, Japan, South America, Korea, Philippines, Mexico, and still continues to widen. What a glorious opportunity! We will

not be like the "back number" who is selfishly interested only in her own community or church. How much more she would get out of life if she did not so limit herself! We study missions and we find ourselves more interested and better workers in our own community as well as in mission fields beyond.

Young people should study missions. We need to know what Christ is doing here on earth. We need to know what He requires of us in this world; the great need of witnessing for Him, and where He can best use us. A thorough and prayerful study of missions will help us here. It will put us in touch with His work; help us to be informed, interested, enthusiastic and loyal, and it will enable us to serve Him more.

How can we obey the command, "Go ye into all the world and preach the Gospel to every creature"? Through mission work, of course. But can we be of any great Christian service to people we know nothing about? We cannot pray definitely and intelligently, winning souls for Jesus through prayer, unless we learn their need by the study of missions. If we are Christians we must be missionaries. The true Christian is always a missionary. We have no excuse to offer if we have "no stock" in missions. The church and church boards are waiting to supply us with the material necessary for mission study and with good articles on mission work. We may study, pray, and lend money to Christ's work. He has promised a large return: Luke 6:38.

There are many to whom life itself seems less than worth while. They know not Faith and Hope. They sob in despair. Shall we not study missions and learn our opportunity? Let us not be "slackers" in the sight of God. The call and the need for an investment in missions are just as imperative as the call of our government for liberty bonds.

ELSIE J. MCKNIGHT.

Y. W. M. S., West Hebron, N. Y.



JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

Motto: Be Ye Doers of the Word,
Not Hearers Only.

Aim: A Junior Society in EVERY
Church.

REQUIREMENTS FOR CONVENTION BANNER.

1. A Junior Society in every church.
2. A 10% increase in the membership of the Presbytery.
3. Each Society must contribute to W. G. M. S. work.
4. Each Society must give a Thank Offering.
5. Each Society must report to the Presbyterial Junior Secretary on time, April 5th.
6. Each Presbyterial Junior Secretary must report to the General Secretary on time, April 15th.

THE LIFE STORY OF A NEW BIBLE WOMAN.

So you ask for a story, my kindred,
I will tell of a troubled path
Of how my advance was hindered,
And how brightness oft follows wrath.

Then listen just for a moment,
While a tale of my life I unfold;
For I was born a Mohammedan girl,
And endured hardships untold.

In the home in which I was nurtured,
There was much of envy and strife
For the mother who tried to love me,
Was not the only wife.

My father seemed to have a charm
In the way of winning lives,
For beside my careworn mother
He had three other wives.

Just picture such a household;
And how stormy my lot would be;
I saw very little of pleasure,
I knew naught of being free.

Nothing but sin and quarreling
Was ever before my eyes;
Revelry ruled regardless of right,
Trials and troubles and lies.

One day, in my childish longings,
I longed for a little rag doll,
And I undertook to make one
That would not break by a fall.

I put the dolly together,
And painted her face up fine;
And cut some hair from my own head,
So my dolly would have hair like mine.

But in my childish prattle,
I put my dolly away
On a couch that was claimed by another
Of father's wives that day.

This angered the jealous woman,
And she grabbed my trembling frame,
And pinched my hand with fury
Till the crimson tinged blood came.

My mother sought to save me
From the maddened woman's clasp,
And in another moment
All four were in each other's grasp.

Fighting, hairpulling, screaming,
Each trying to outdo the first;
And ere the struggle was ended,
You couldn't tell which was the worst.

I saw through the tangled fragments
A few faint glimmers of hope—
Rags enough to make several dolls,
Hair enough to make plenty of rope

When I was only a little girl,
A dark veil was tied in place;
It was counted very improper
For a man to gaze on my face.

And when only eight short summers
In terror I had seen pass,
A strange woman told my mother
That I was a likely lass.

She made a bargain with mother
To buy me for her son;
She would trade in some trinkets,
And cattle enough to make a ton.

So I was weighed in the balance,
And filled the requirements well;
And was sold for a thousand dollars
To go with her son to dwell.

I was to be a beautiful bride
Each day for thirty days;
And wear a beautiful costume,
A different one always.

But just at this stage of the drama,
My father a Christian became,
And soon all the family and mama
Were baptized "In His Name."

The dark veil I wore was discarded,
And the man whom I was to wed
Learned to hate and dispise me,
In the way Mohammedans are led

Our home saw an evolution,
A wonderful change came about;
We learned of the love of Jesus,
That we must trust him—not doubt.

We learned there was much to live for,
That Jesus died to save;
That He had a home in Heaven for us,
That our destiny was not the grave.

I was sent to Sialkot,
To the wonderful Mission School,
Where "In His Name" we have been
taught
To each day follow His rule.

I have completed the work there,
And now I long to go
Out among my dear own people,
And tell them of their sad woe.

Tell about Salvation,
And how Jesus gave His life
That we might rescued be from sin,
And not live for trouble and strife.

They tell me the dear Juniors,
In far off America land,
Have worked hard for the money,
Have earned by their own hand.

Earned it to send Christian teachers
Into homes as sad as was mine;
That they might teach the Gospel,
And rescue our souls in time.

There'll be twenty-five new Bible Women
Working for India's girls,
And the Juniors are paying these teachers;
Now aren't these Juniors Pearls?

They have denied themselves the use.
Of many, many dimes,
And sent them to India's dark shores,
That we might have Christian times.

I know that when these dear Juniors
Meet with the Father above,
That their reward will be many fold—
They'll forever abide in his love.

They will meet there with all tribes and
nations
Whose souls they have helped to win,
Many from India's regions dark,
Who were born with a swarthy skin.

May God, in His infinite wisdom,
Watch over this Junior band,
And guide and direct them in safety
To the joys of the Promised Land.

—Mr. Samuel I. Ewing.

Fair Haven, Ohio.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

NATIONAL PROHIBITION IN UNITED STATES OF AMERICA.

A Call To Christian Women.

It is perfectly possible to secure prohibition of the manufacture and sale of liquor and all intoxicating drinks in the United States by a Federal Amendment to the United States, which has already passed the Senate and goes to the House in December. Who is your Congress-

man? Where does he stand on this question? He will be influenced by his constituency, among whom are liquor men who will leave no stone unturned to secure their ends and profit. Their first argument is that the license revenue amounts to \$300,000,000. They do not mention that as a result of their traffic we—you and I—pay tax bills every year which are, at the lowest figures, ten

times the amount they pay into our treasury. They say nothing of the great quantities of grain which they use for beer, and the vast supplies of sugar they are consuming. They argue the right of the laboring man for his dram. Will you speak for the rights of the laboring man's mother, his wife, his children? We have a semi-war prohibition law which protects our boys at camp in this country. It is not enough. The same law should protect young manhood and womanhood everywhere.

There are certain things that you can do. You who read this. *You must act immediately* and as though the whole success of the movement depends upon you. It is important that meetings be held throughout the country between now and the 15th of December to secure action in favor of this amendment. Organize the strongest possible committee at once in your town or city, including all churches and organizations of men and women.

1. Write, and if necessary, advertise in your local papers. For information regarding the advertising items of the Federal Council of Churches, address Mr. Charles Stetzle, 108 E. 22nd St., N. Y. City.

2. Ask your minister to preach on the subject and secure action by your church.

3. Urge prominent men in your locality to write to their congressmen and work for state legislation if necessary.

4. Plan for great mass meetings and send telegrams from the meeting to the House of Representatives, Washington, D. C., and to the state legislatures through your representative or congressman.

5. Pray singly and in groups for wisdom, persistence and courage to abolish this curse forever.

6. Secure action in as many men's organizations as possible—Y. M. C. A., Board of Trade, Men's Bible Classes and Clubs.

For your assistance we offer programs for a mass meeting, suggesting material which can be obtained. Where it is possible to secure a really effective speaker the program is not necessary, but in thousands of cases a speaker cannot be found who will cover the ground. Secure a fine chairman for the meeting. Limit everybody strictly to time. Be sure that the people selected have voice enough to be heard and can speak to the point. Arrange for a large choir, led by a band to sing patriotic songs.

Read telegrams to Congressmen and ask for a rising vote of approval. Also ask that all who are present will seek to secure similar telegrams from men and organizations to be sent as soon as possible to the congressmen and to state legislatures.

Send report of your meeting and action to M. H. Leavis, West Medford, Mass.

A package of literature, supplying material for program, including the pamphlet, "Defeat or Victory," setting forth the power liquor has in England today (publication of which was suppressed in England), can be obtained from the National W. C. T. U., Chicago, Ill., or Miss M. H. Leavis, West Medford, Mass. Price per package, 25 cents.

MRS. J. M. MOORE,
Pres. Federation of Women's Boards
of Foreign Missions.

MRS. FRED BENNETT,
Chairman Council Women for Home
Missions.

MISS ANNA GORDON,
National President W. C. T. U.
MRS. MARY CLOKEY PORTER,
Member Executive Committee of Fed-
eration of Women's Boards of Foreign
Missions.

MRS. LUCY W. PEABODY,
Chairman Central Committee of Unit-
ed Study of Missions.



MRS. H. C. CAMPBELL, Secretary.
2006 Wendover St., Pittsburgh, Pa.

On October 29, the following named persons left San Francisco on board the Oranje, of the Royal Netherland Mail S. S. Line, for Egypt and Sudan:

For Egypt:—Rev. Neil McClanahan, wife and three children; Rev. John Giffen and wife; the Misses Ida L. Cabeen, Beulah Chalmers, Helen J. Ferrier, Elsie French, Roxie Martin, Mary L. Thompson and Mrs. Nannie Finney.

For Sudan:—Rev. T. A. Lambie, M. D., wife and two children; Dr. P. E. Gilmore and wife; and Miss Elsie Grove.

For India:—On November 17, on board the S. S. Columbia of the Pacific Mail Line: Rev. J. A. McArthur, Rev. S. C. Picken, wife and two children; Rev. J. H. Stewart, wife and two children; Misses Elizabeth McCahon, Henrietta Moore, Sara Moore and Laura B. Hamilton.

Because of difficulties concerning passports, several members of the party are still waiting in this country.

Constant prayer is being made for their safe journey.

OUR WORK IN INDIA.

After careful and prayerful consideration the Women's Board decided to accept the deed of property at Sargodha, consisting of eleven acres upon which is erected a ladies' bungalow. It is understood that sometime in the future a Girls' Boarding School will be erected on this plot. At this writing there is in the hands of our treasurer, \$5,500 of money designated for the Sargodha Girls' Boarding School by the India Equipment Fund. To this amount we have added \$1,500 which has already been reported from the Ladies' Missionary Society of the Wyoming, Iowa, United Presbyterian Church. The Mission authorized the India Equipment Committee to secure \$10,000. \$7,000 is

already in hand, as noted above. It is estimated that it will cost about \$3,000 annually for the maintenance of the Girls' School after its cottages are erected and equipped. In order to adhere to our solemn vow against debt of any kind, it will be impossible to open this school until there is some reasonable assurance of the receipt of the \$3,000 annually needed for its support. We lay this whole story upon the hearts of the women of the Church, and patiently await God's answer to our prayer through their liberal contributions.

OUR WORK IN EGYPT.

The latest report from Egypt says that the health of all the missionaries is pretty good. The greatest need being for more workers.

The Missionary Society of the First Church, Allegheny, with its usual liberality, has contributed a large part of the sum needed for the extra sanitation expenses that had to be incurred in connection with the Mary Herron Rest Home, thereby giving our lady missionaries who sojourn there every modern convenience, a system having been installed that will adequately conserve their health.

Money has been forwarded for the purchase of the new site containing five acres for the Tanta Girls' Boarding School.

Reports from our Schools in Luxor and Alexandria tell us that enrollments are larger than at any previous time in the history of the Schools. More pupils mean more expense of every kind. Therefore, do not forget to increase your contributions to the Foreign Missionary Department of our work.

OUR WORK IN THE EGYPTIAN SUDAN.

The financial statement of the building of the William Little School for

Girls at Wada Halfa, Egyptian Sudan, has been received. No doubt you will remember that the Government gave the Mission land on condition that School buildings would be effected thereon. The cost of erection was estimated at \$1,000 and \$200 more for furnishment. Mr. William Little of Marissa, Illinois, generously forwarded the whole amount asked for, \$1,200. Prices of everything increased in that country as well as in this, owing to war conditions, so that the entire \$1,200 had to be used for the building, and now comes this statement which shows that still \$300 more were needed in order to cancel every obligation incurred. It has already been stated that the Government recommended a change of plan, so that three rooms were erected instead of two, as originally contemplated. The additional \$300 was forwarded immediately upon receipt of the statement and a full report mailed to our friend, Mr. Little. To our great joy and surprise a reply was promptly

sent to the Board containing his cheque for the \$300 of unexpected balance due. This servant of the Master has provided the entire cost of this School which we have honored by allowing it to bear his name. May it be the means of bringing many, many of the girls of this benighted land to a saving knowledge of Jesus Christ.

The missionaries in this country have been working hard this Autumn under the direction of the Foreign Board in deputational work. Several institutes were held at the conclusion of the teamwork in the various Presbyteries and much interested enthusiasm was manifested by large attendance and generous contributions toward the traveling expenses of the deputational committees.

During these terrible times of war amongst earthly rulers let us pray and give and work as never before, that the Prince of Peace may be enthroned as ruler of the whole earth.

FIELD SECRETARY NOTES.

Kate A. Hill, Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians' two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.
Philadelphia, Westminster Hall, Witherspoon Building, first Thursday of every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

In the trysting place of every member of the missionary societies, an hour every week spent in prayer for an outpouring of God's Spirit on the Church at home and our mission fields in the north, south, east and west, in our great cities, in India, Egypt, and the Sudan.

"Stir me, oh! stir me, Lord! till all my heart
Is filled with strong compassion for these
souls;

Till thy compelling "must" drives me to
pray;

Till they constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great
fire."

2 Tim. 1:6.

To the Editors—

The work of the month began in St. Louis, Mo. On Friday afternoon representatives of the four Missionary Societies met for their fall meeting. Reports on the canvas of "Things To Do," were given. In the evening there was a union meeting held in the First Church.

It was pre-conference meeting for the "Soul Winners' Conference" held the following week at Marissa, Ill. It was a great privilege to be at this conference. It was well attended, the addresses were all inspiring and helpful. There was a very earnest prayerful spirit. Lives

were touched, new resolves were made, and life-purposes were formed.

Sept. 28th I was at the Presbyterial meeting of First Ohio Presbytery. It was a splendid meeting, deep interest in every part of the program was shown. Every woman seemed to be seeking to know what her service was to be. On the closing evening the Juniors of Hamilton presented the seven departments of the work of our Women's Board—it was a splendid presentation—I have never seen it done so effectively. I am hoping to secure it for our Literature Department. The Presbyterial voted to take up the canvas of "Things to Do." A committee was appointed and are now at work. This canvas is to be undertaken from October 10 until November 10.

After the Presbyterial I visited ten congregations and spoke fourteen times and presented the canvas to the congregations.

The most popular delegate was Mrs. Johnson, representing the Missionary Society at Stanton, Ky. Her testimony as to how she became interested in Foreign Missions was most interesting. The women of Ohio Presbytery made it possible for me to visit this Society at Stanton as soon as it can be arranged. I am so glad of this opportunity to see our Home Mission work among the mountain people.

After traveling by slow trains and fast trains, and waiting in depots and one night in a hotel I finally reached New Concord, Ohio, in a Ford, for their Presbyterial, October 11. This meeting was held in the college. In the afternoon the Presbyterian Women who were holding a District Meeting on the same day, came over in a body to hear the Missionary Message. I think Muskingum Presbyterial has the only delegate, outside of India, that ever walked *seven miles* to attend a Presbyterial. When we were talking about it, she said: "I thought of the women I had heard of in India who walked farther than seven miles so I thought I could also."

Muskingum Presbyterial will make

the canvas of "Things to Do" during the first two weeks of November. I am glad to note that at every Thank-Offering service the offering has been larger than last year. It promises well for our \$100,000 Thank-Offering which closes December 31, 1917. Do not forget the time is short.

The week of "big snow" found me still in Muskingum Presbyterial in Ohio—it was said to be ten inches deep. This Presbyterial is now busy on the canvas of "Things to Do." Everybody was so busy with the "wet and dry" campaign that I went over in and near Pittsburgh until after election.

Steubenville Presbyterial will also make the canvas for "Things to Do." It was a great joy to be able to attend two Tuesday morning prayer meetings at the Board Rooms. These meetings are growing in power. The spirit of prayer was there and to me it was one of the greatest blessings of the month to hear the prayers that were offered.

It was reported that Cedar Rapids Presbyterial has adopted ten o'clock *every* Tuesday morning as an hour for concerted prayer. Let us make it the trysting hour for our United Presbyterian Women.

This is the time of year to push our Mission Study work. One Society has a pledge, during their canvas, of "Things to Do" sixty persons "to join a Mission Study Class" reports a Mission Study Class of *sixty-six*. Another society from Aledo, Ill., reports eighteen "to join a Mission Study Class," and then adds: "Our Mission Study Class has been going on for four weeks."

The new book, "An African Trail," is one of the most thrilling Mission Study books ever written.

The call of the war is the call of Missions today, "To Make the World Safe for Democracy," every one "doing her bit," everyone giving to the utmost, and everyone giving her *best*.



**MISSION STUDY TEXT-BOOKS AND
HELPS, 1917-1918.**

Foreign—Senior.

An African Trail. Board, 57c.; paper, 35c.
How to Use "An African Trail," 10c.; post-
age, 2c.

Foreign—Junior.

African Adventurers, 30c.
Teacher's Guide for "African Adventurers,"
5c.; postage, 1c.

Home—Senior.

Missionary Milestones. Cloth, 57c.; paper,
35 cents.
Teacher's Supplement for "Missionary Mile-
stones," 5 cents.

Home—Junior.

Bearerers of the Torch, 30 cents.
Teacher's Manual, for "Bearerers of the
Torch," 10 cents.

Bamba, 10c.
Our Sisters in Egypt, 13c.
First Fruits From Frenchburg, 10c.
Junior Manual, 25c.

Prayer Cycles for 1918 will be ready
early in January. 10 cents each, \$1.00
per dozen. The 1917 edition is exhaust-
ed. All orders will be held for the 1918
edition.

May I not request the local literature
secretaries to take orders early for the
new Prayer Cycles that we may be united
in our prayers throughout the year
for our work and workers. The testi-
mony of our missionaries of the inspira-
tion and strength they experience in the
knowledge that hundreds in the home
land are united in prayer for them,
should induce each one to get and use
this little Prayer Cycle each day.

There have just been returned to the
office about fifty copies of the "Garland
of Marigolds." These will be on sale
at their former price, 13 cents each.

The program for the 'Day of Prayer
for Foreign Missions,' Friday, January
11, 1918, is now ready. In order to save
time and postage order direct from Miss
M. H. Leavis, West Medford, Mass. They
are 100 copies for \$1.00 and postage, or
15 cents per dozen.

For our list of pageants see October
and December Magazines.

Please do not ask for sample copies of
literature but accompany such requests
with money to cover price of same and
postage.

**OUTLINED PROGRAMS FOR THE STUDY OF MISSIONS WILL
BE READY FOR MAILING NOVEMBER 1st.**

Price, per 100, \$1.80. With 20c. Extra for Postage.
Price, per 50, \$1.25. With 10c. Extra for Postage.
Price, per 25, \$0.75. With 5c. Extra for Postage.

Make Orders Payable to
WOMEN'S MISSIONARY MAGAZINE, XENIA, OHIO.



AMERICAN INDIAN



MRS. JOHN S. CRAWFORD, Secretary.
95 Trenton Avenue, Wilkesburg, Pa.

THE LATEST NEWS FROM TAMA.

Mr. Smith writes that the work is beginning to pick up and as soon as cold weather comes we will be back to normal again.

Junior work has started out well.

The Sanatorium work is changed to Tuesday instead of Friday.

This Sanatorium is a Government Hospital for the treatment of Tuberculosis, and many children are brought from different parts of the state for treatment and care. They are taught trades and have regular school privileges and Mr. Smith gives one day in the week for religious instruction.

Mary Jefferson and William Powshech were married at the mission—both are Christians.

SIMNASHO.

Mr. Matthews writes they have been about over the reservation a good deal during the month, although a great many people have been away. Harvest and threshing were short jobs this year and then came the unsettled condition typical of this time of year among our people. Off to the mountains for berries; home for a day or two, then away again on some other quest.

At present the little county fairs held here and there throughout this and adjoining counties are the big attraction for the Indian. They will travel many miles to attend one of these and are always the poorer for the experience.

It will be some time before the repair work will be completed.

At present we have the bath tub uncrated and set aside waiting the time when I shall have time to install it. Mr. and Mrs. Matthews are greatly pleased at the prospect of having a real bath tub once more.

Would your society not like to have a share in the many needed repairs in our three Indian Missions? New fences;

new blinds; new furnace; new bath tub; and many others. Just a little encouragement from all our societies will make our burden light.

Will you, dear reader do your part, and tell others?

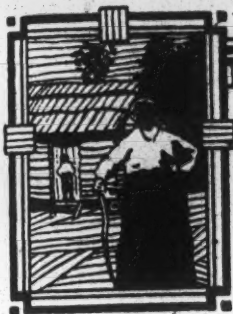
WARMSRING.

Mr. Jackson writes that during his absence at Presbytery, held in Portland, and Synod at Seattle, the services were conducted by Mrs. Jackson.

"On my way home from Synod I visited four of our Indian girls, who are members of our Church, and who left in September for the Cushman School near Tacoma, Wash. They were very glad to see me and the principal, Mrs. Jaddell, speaks quite favorably of the Warm Springs girls.

"Charles Cooper, a white man, professed his faith in Christ, and was received into the church and the Indians gave him a very hearty welcome. He promised to give at least the tithe of the little money he receives. This is the second white man who has joined our Warm Springs Church. At the same time. John Sha-Haw-Haw, a boy about twenty, professed Christ as his Savior. When Charles Cooper stood up to take the vows of baptism, Mr. and Mrs. Tomer Handley came forward with their little granddaughter and dedicated her to God through the same ordinance. Tomer Handley is the Indian who at six o'clock in the morning took Mrs. Maxwell and myself to the station at Gateway, a distance of twelve miles, where we took the train for Portland after our visit at Warm Springs, and as he said goodbye, he said he would pray for us.

"How about those societies who have not contributed to this department of work? Less than half contributed last year. If you are one of this number, come over and help us win these needy ones for Christ!"



FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.

1112 South Avenue, Wilksburg, Pa.



The reports of the first month's school work have been received from nine of our stations—each showing a good attendance, though many of the students have responded to the Nation's call.

Knoxville College has sent twenty of its boys to the front, but in spite of this and the increase in the cost of living to the students, it is little below its usual attendance. Miss Burkhardt is getting a grasp on the work and fits well into the place Miss M. Dill filled so efficiently so many years.

Miss McCahon, our missionary, has not recovered as we should like to report. We ask your prayers for this worker whose life has been given for the salvation and uplift of our black brothers and sisters, and who has been laid aside by illness.

Miss Eva Johnson, who was elected for a six months' term to serve as Supt. of Henderson Hospital, was, at the last meeting of the board, elected the regular superintendent. Her work has been done well and there have been more patients cared for since she took charge than at any other time in the history of the Jubilee Hospital. The only drawback is they are crowded for room. The nurses have to give up their quarters to the patients and sleep in the dormitory, across the way. Both the D. S. and the sewing departments are doing good work and the teachers are making calls and holding Mothers' Meetings in addition to their regular work.

Mr. Dumas, the farmer at Prairie reports making four hundred gallons of syrup this season. There should be no shortage of "sweetening" at this station this year. Potatoes and corn are not yet harvested, but he hopes for a good crop of each.

Mr. Arter of Arlington, reports Mrs. Harris, the matron of the girls, with

the largest number she has ever had in her seven years of service. Many girls, who would like to come and work their way, have to be refused admission because of lack of room. It is the best year at Arlington, both in number of students and in other respects. The early fall has hurried them somewhat, as the crops had to be gathered before the cold weather comes. They have an interesting W. M. S. at this station and hope to have a list of subscribers for the Magazine in the near future.

Rev. Dr. Wilson of Chase City reports an enrollment of three hundred with more to follow. The Industrial Teachers are very busy—their classes are large and efficient work is being done in both departments. They are having trouble to get sufficient fuel and the high cost of coal has penetrated even to Virginia. So, in making your contributions, remember the increased cost in everything in maintaining the schools, and make them as liberal as possible.

Mrs. Wilson, the superintendent of Robinson Memorial Hospital, Miller's Ferry is much pleased with the improvements made for her. Some of her nurses are called to outside patients by white doctors and are giving satisfaction wherever they go—a *phase* of the work that is *very gratifying*. The new dormitory is going up rapidly and there will be a number of rooms to be furnished at \$50 a room that can be taken in memory of a dear one. We hope many will respond in this way to this appeal for furnishment.

Camden reports an enrollment of 300 with an average attendance of 200 and still coming. Our Academy here is situated on the outskirts of the town and is attended by many of the community children. The receipts of two barrels of clothing during the month from the W.

M. S. of Indianola is acknowledged with many thanks.

Canton Bend acknowledges the receipt of a parcel post package from Cambridge, Ohio, with gratitude. They have also a notice of more things at the station, which is much appreciated. They have a full school and doing good work Mrs. Cotton has quit singing the song of "Thread", as some kind friends sent a good supply, but in an undertone she is crying for "Scissors" and "Thimbles!" Please put a few in each of your barrels.

Prof. Williams of Townsville, writes they have a *great demand for clothing, with none on hand*. Do not forget this station when making up barrels of old clothing. The need is great! Miss Frances Gunther, our new teacher here, is doing good work and has thirty-six pupils in her sewing classes.

Miss Taylor teaches both sewing and cooking at Riceville and gives lessons in home making, which is one of the needs of this community. The children attending this school are all community children and are poor. Barrels of clothing are much appreciated here also.

Athens reports the Industrial work creating an unusual amount of interest due to the hard times. The people are catching a vision of the necessity of this kind of work.

Bluestone asks the prayers of our societies for the success of the work there. Miss Outlaw and Miss Davis are doing good work under not too rosy conditions.

COMMUNICANT'S MANUAL.

In a former issue we called your attention to the contribution of 300 Communicants' Manuals by Mr. J. W. McDaniel of Cedar Rapids, for the benefit of the new Millers Ferry Dormitory. A number of orders were received and filed, but owing to some mistake in shipping we were not able to fill them as promptly as we desired. The books are now in our possession and we should like to call your attention to them as a fitting gift for your Sabbath School scholars as the Christmas season is advancing.

They are bound in black, with gold lettering and a picture of the "Old Service Seminary" on the front. It is at once a Hand Book of United Presbyterianism and should be in the possession of all church members who love the tenets of our denomination.

The book is the outgrowth of a real need, felt keenly by the author in his pastoral work. It is a concise history of our denomination and should be written upon our hearts and become the folklore of our people. Our history is our own and should not be allowed to be forgotten.

A copy will be sent on the receipt of the price of the book (twenty-five cents, with an additional two cents for postage). In ordering this Manual you are enriching yourself in the knowledge it imparts, also making a contribution to the New Millers Ferry Dormitory.

Send all orders to Mrs. Ada K. Wilson, 1112 South Avenue, Wilkinsburg, Pa.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 1544 West Market St., Steubenville, Ohio.

Oct. 16, 1917. The Women's Board met in regular session with Mrs. J. D. Sands in the chair. Minutes of the last meeting were read and adopted. Treasurer reported receipts, \$8,611.21 disbursements \$11,427.43.

By motion the treasurer was instructed to pay the annual dues of the Womens Board to the Federation of Women's Foreign Mission Boards. Home Secret-

ary reported request from Butler Presbytery to continue to employ Miss. Bess Eakin as Missionary. This request was granted. A committee was appointed to visit Frenchburg and inspect new dormitory.

Freedmen Secretary reported letters from Arlington, Camden, Yourd Hall and Millers Ferry.

Temperance Secretary, after submitting bills which were ordered paid, was

authorized to prepare the temperance calendar for the New Year.

The Literature Secretary was authorized to send copies of the new Prayer Cycles to all missionaries.

Y. W. Secretary reported three new societies:

1st. Allegheny Presbyterial, Avalon, 31 members. Pres. Miss Marion Paden.

2nd. Rock Island Presbyterial, Little York, Y. W. M. S. 19 members. Miss Grace Martin, Pres.

3rd. Des Moines Presbyterial, Winter set Kings Daughter. 13 members. Pres. Miss Fern Catterlin.

Indian Secretary presented reports from Simnasho and Warm Springs.

Foreign Secretary reported letters from Field Secretary Miss. Kate Hill, Miss Jean Morrison and Rev. Ayres. India. Mrs. Alter was appointed delegate to represent Board at the General Laymen's Missionary Movement, Convention at California.

Treasurer was instructed to pay balance on the William Little Girls School at Wada Halfa.

Rooms Committee reports having engaged a stenographer and on motion the action of committee was approved.

November 6, 1917. The Women's Board met at its accustomed time and place with Mrs. J. D. Sands as acting President. Minutes of last meeting were adopted as read.

Treasurer reported letters from Mrs. Crabbe of Los Angeles, Mrs. R. B. Elliott, Cambridge, Ohio, and Miss. Weir of Knoxville.

A letter from Mr. Latimer stated he was appalled at the amount of money it would take for the two Boards to send back the missionaries and enclosing the traveling expenses of our Board's Missionaries who sailed for Egypt Oct. 29. This travel expense of \$5,655.57 was ordered paid. Receipts were \$14,860.04, disbursements \$13,989.75. On motion the report of the treasurer was adopted and filed.

Our field Secretary Miss Kate Hill being present with us gave a very good report of the months work.

We were very much favored by having

Miss Eleanor W. Maconachie of Pathankot, India with us for a brief time giving us a most delightful talk on deputational work in America, in which she has been engaged for a short time.

Parsonage Secretary reported the following loans paid in full. Winchester, Kansas and North Allegheny. A donation of \$800 was received through the will of a deceased member of the Page Center congregation of Iowa.

Indian Secretary reports Warm Springs as having received a white man and an Indian boy into the church. A box of quilt patches and clothing had been received from some Missionary Societies and also some Bible Picture Books from the Bethany Home, Pittsburgh, for which they were very thankful.

The Junior Editor was instructed to send the usual Magazines to the Indian and Freedmens stations at expiration of their subscriptions.

Literature Secretary was authorized to get some stickers to place on her bills when rendered.

Home Secretary presented reports from all stations.

On motion Miss. Lippert will be retained two months longer as city missionary at Oakland, Calif., also the request of Chatiers Presbytery for a Missionary to be supported by the Chatiers Presbyterial was granted, as was one from the Idaho Presbytery.

Freedmen Secretary reported that Townsville was needing clothing very badly and Canton Bend was in need of scissors and thimbles.

Knoxville reports all departments doing good work, have twenty boys in service of our country.

Chase City reports very efficient work being done by industrial teachers, have an enrollment of 300 with a good attendance. Speaks of the exceedingly high price of coal.

A fine report came from Henderson hospital and on motion Miss Eva Johnston is to be employed as regular superintendent.

Satistical Secretary reports one new W. M. S., organized at Cuyahoga Falls, Ohio, with a membership of 25.

Steuenville	10.00	90.00	10.00	30.00	31.00	5.00	5.00	40.00	5.00	2.00	228.00
Tennessee	120.00	26.00									120.00
Texas	4.00				3.00						26.00
Uncompahgre											7.00
Vermont	58.00	309.00	63.00	60.00	45.00	3.00	25.00	39.00	8.00		610.00
Westmoreland		5.00									5.00
Wheeling											
Wisconsin											
Xenia		50.00									50.00
Barnes Family		63.00									63.00
Conemaugh Y. P. C. U.		275.00									275.00
Mrs. W. S. Taylor		125.00									125.00
Norris Square, S. S. Phila.		138.00									138.00
North Bend Cong.		150.00									150.00
Mr. G. M. Paden		275.00									275.00
Traer Cong.		550.00									550.00
Friends					24.00						1095.34
Int. G. B. S. Tanta Fund.	1199.75		87.50								120.00
Interest											1886.66
Int. on Annuities											312.50
Rent, E. J. Walker Estate	100.00		100.00	64.50							14.80
Refunds	25.00										25.00
Mrs. M. M. Bryce	1000.00										24.00
Rev. A. B. Dickie	5.00										1.00
A Friend	10.00										100.00
O. L. B. C., Belle Center	25.00										400.00
Y. P. C. E., Lisbon, N. Y.		24.00									50.00
Miss M. A. Bell											3.00
Homer City Juniors	100.00										20.00
Mr. & Mrs. J. O. Crawford	400.00		50.00								30.00
Miss Edith O'Neill											6.50
Friendship S. S. C., Ingram	50.00										300.00
Mrs. G. W. Alkin		3.00	10.00		10.00						10.00
Try Circle Class, K. C.											81
A Friend											1810.54
Gertrude Quigley	30.00										60.15
King's Daughters C., Fowler	6.50										4123.40
Mrs. M. A. Given		300.00									2400.00
Mrs. D. L. Barrackman	10.00										
Items of Cents											
India Per. Equipment											
Repayments on Loans											
Annuities											
TOTALS	\$4744.25	\$7784.50	\$1607.00	\$361.50	\$850.00	\$64.00	\$4158.25	\$140	\$297.00	\$478.22	\$37.00
											\$5814.33
											\$20344.05

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

STUDY FOR THE MONTH.

JANUARY

"AN AFRICAN TRAIL."

"He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree."

Chapter 1—The White Man in Africa.

Scripture—Psalm 91.

Roll Call—An African Pioneer Missionary.

Topics for Study—

1. The Impact of the Trader on Africa.
2. The Impact of the Missionary on Africa.
3. The Missionary's Adventures.
4. The Missionary's Friends.

Home Missions:

"MISSIONARY MILESTONES."

Bible Lesson—Psalm 46.

Prayer—For true liberty for all mankind.

Our Text-Book—Its Origin and Purpose.

Chapter 1—"At the Crossroads."

Topics for Study—

1. The Reformation—What made it necessary.
2. Protests before the Reformation.
3. The Man who Launched the Reformation.
4. Women of the Reformation.
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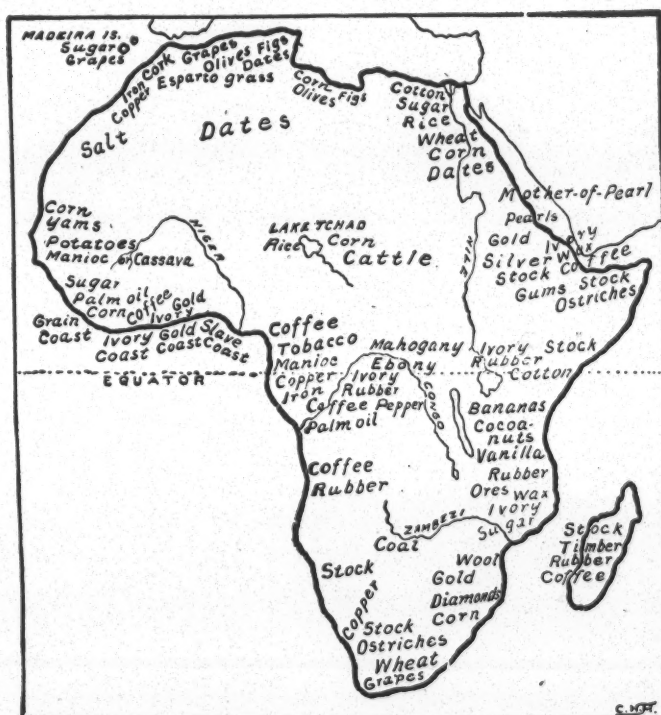
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